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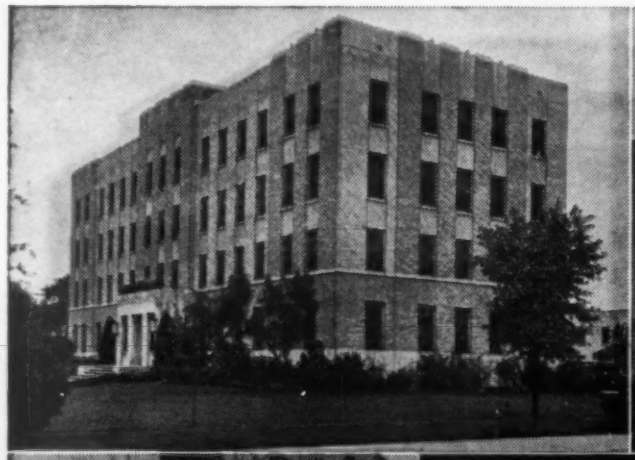

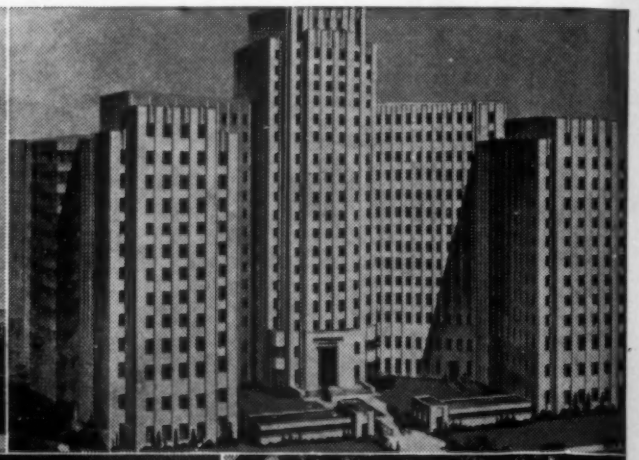

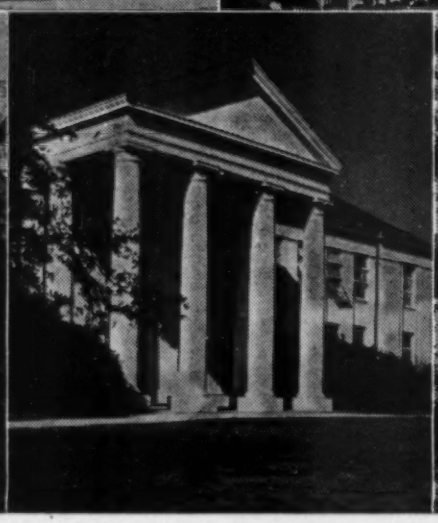

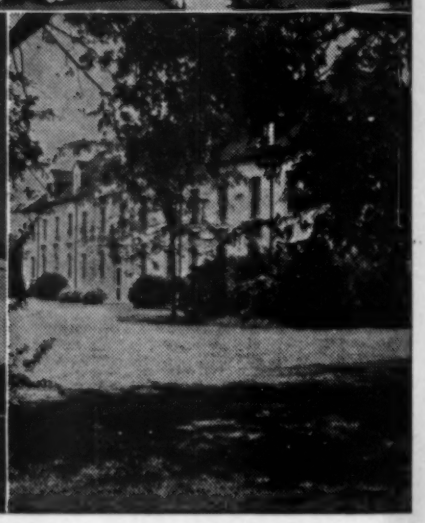

Students taking the new five-year nursing course leading to a college degree as well as a diploma in nursing that Dillard University of New Orleans is offering this year will live and study in the buildings shown above. In the upper left hand corner is Flint-Goodridge Hospital, a unit of Dillard University, and beside it Charity Hospital, a magnificent institution that takes rank with the best in the country, where clinical instruction and experience will be given student nurses after their initial two years of pre-nursing academic instruction received in Dillard University's Library and Academic Building below. Lower left is shown the entrance to the nurses' home on the grounds of Flint-Goodridge Hospital, where student nurses will live their last three years of the course. Opposite is the Women's Dormitory of Dillard, where they will live during the first two years of their college life.

Miss Rita E. Miller

Miss Rita E. Miller has been appointed chairman of the division of nursing at Dillard. She is a master of arts in nursing education (Columbia University) and has done considerable work at the University of Pennsylvania, Temple University and Simmons College. She was formerly instructor and later educational director of the school of nursing, Mercy Hospital, Philadelphia, Pa.

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College and School News

New faculty members at **Morehouse College** are Dr. Henry Cooke Hamilton (education) and Dr. James D. Tyms (adviser to men). A native Atlantan, Dr. Hamilton is an Atlanta University B.A. (1921), University of Pittsburgh M.A. (1928) and University doctor of education, 1937. Beginning his teaching experience at Alabama State A.&M. College as dean and mathematics instructor, he taught successively at Durham State Normal School, Atlanta's Booker T. Washington high school, and LeMoyne College where for thirteen years he served as dean and professor of education.

Dr. Tyms, a native Mississippian, received his B.A. from Lincoln University (Mo.) in 1934; his B.D. from Boston University in 1937; his M.A. from the same institution in 1938, while in June 1942 it conferred upon him the Ph.D. degree. Until recently he has been serving as pastor of a church in the suburbs of Boston, Mass.

Storer College is aiding the war effort by releasing students to assist in picking the apple crop in the Eastern Panhandle of West Virginia. Prof. Carl D. Quiring (mathematics and physics) is now working at the Philadelphia navy yard performing specialized investigations. Storer summer school drew 25 students for nine weeks, mostly teachers.

Dillard University received a conditional grant of $500,000 from the General Education Board, representing the largest single appropriation in the field of Negro education during 1941. In addition the Board's report discloses that the Flint-Goodridge Hospital, a university unit, received $15,000 for surgical and medical equipment. Of the total grants of $2,690,578 made by the GEB last year, $1,101,720 went to Negro education.

Miss S. Floscelia Hill, graduate of the **Atlanta University School of Social Work**, has recently been appointed Executive Secretary of the Canal Street Branch YWCA, New Orleans, Louisiana. For several years she was Execu-

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tive Secretary of the Phyllis Wheatley Club YWCA, Little Rock, Arkansas.

Atlanta University began the new school term on September 27.

Miss Charlotte Templeton, the university's librarian since 1931, retired on August 15, as did her secretary, Miss Helen Mathewson.

A distinguished educator, Dr. Ambrose L. Suhrie, will serve as guest professor during 1942-43. He is an authority on teacher-training and for ten years was a teacher, principal and superintendent in the public schools of Pennsylvania. He has also served as professor of education at John B. Stetson University, his alma mater. The University of Pennsylvania conferred upon him the M.A. and Ph.D. degrees.

New faculty members at **Shaw University** are Miss Eunice L. Jackson, former Director of Religious Education at the Concord Baptist Church, Brooklyn, N. Y., who will head the newly established Department of Religious Education for women; Miss Patricia D. Stewart of Washington, D. C., who has taught at Edward Waters College and will instruct in Romance languages; Miss Cora M. Lucas, who formerly taught at Georgia Normal College and will teach art and assist on the women's personnel staff; and Miss Thelma Nelson of Pueblo, Colo., who has taught in the Thomasville, Ga., public schools, and will serve as librarian. Miss Jackson is an A.B. (Brooklyn College) and an M.A. (Union Theological Seminary). Miss Stewart holds an A.B. (Howard U.) and an M.A. (Columbia U.). Miss Lucas has an A.B. and an M.A. (Ohio State U.), Miss Nelson holds an A.B. (Clark Coll.) and a B.S. in library science (Atlanta U.).

Lincoln University (Mo.) opened its fall term on September 16. President Sherman D. Scruggs announces the following faculty appointments: Dean W. B. Jason (Vice President), Dr. Earl E. Dawson, Prof. of Education (Dean of College of Arts and Sciences); Dr. L. Stanley Daigle (Univ. physician); Dr. A. O. Fuller (Prof. of Music); Dr. Mabel Smythe (Ass't of Econ.); Mrs. Hazel Griggs Reed (Librarian School of Journalism); Miss Vivian Walden (Elem. Educ.); Robert Lewis Clark

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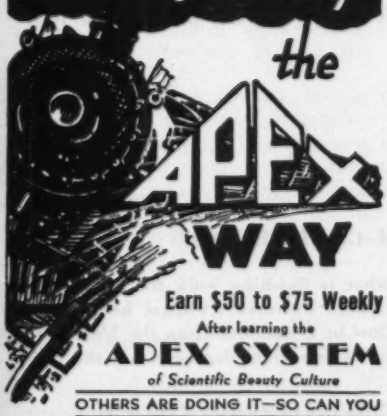

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Military training is required for all male students entering **Hampton Institute** this term. Seniors are exempt. Uniforms will be worn on the campus. Students and faculty members purchased $1466 worth of war bonds and stamps during the summer. There are now 14 Haitian students at Hampton. The term opened with 350 freshmen selected from 950 applicants. Twenty-seven young women have entered the Hampton School for Nurses at Dixie Hospital for the fall term, bringing the total of student nurses to 73. There are thirty new faculty members.

Lincoln University (Pa.) with the beginning of its fall term on September 15, inaugurated a war conditioning program for all undergraduates. The uni-

(*Continued on page* 334)

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Volume 49 Number 10 *Whole Number 382*

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Etta Moten is the internationally famous singer cast as Bess in the Gershwin light opera, "Porgy and Bess" which recently ended a long Broadway run to go on tour. The portrait is by the noted artist, Richmond Barthé.

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THE CRISIS *was founded in* 1910 *and is the official organ of the National Association for the Advancement of Colored People. It is published monthly at 69 Fifth Avenue, N. Y., by The Crisis Publishing Co., Inc. Dr. Louis T. Wright, president; Walter White, secretary; and Mrs. Lillian A. Alexander, treasurer. The subscription price is* $1.50 *a year or* 15¢ *a copy. Foreign subscriptions* $1.75. *The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage, and while* THE CRISIS *uses every care, it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879, and additional second class entry at Albany, N. Y.*

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NEXT MONTH

There will be an article by George Padmore on "What the Soviets Have Done for the Peoples of Central Asia." There will be also the third series of photographs in "First Ladies of Colored America."

A report on "Migratory Worker Health and Welfare in Central Jersey" will be contributed by Dr. M. I. Roemer. Harold Preece who is well known to Crisis readers will contribute an article entitled "The Tarkars: An American Epic", the story of the last of a strong African tribe, who were brought to the New World but never forgot their homeland.

•

OUR CONTRIBUTORS

Sripati Chandrasekhar is finishing work for his PH. D. in Economics at Columbia University, whence he came in 1940 as research fellow in Economics from the University of Madras, India. He holds several degrees from the University of London.

Chester B. Himes lives in Los Angeles, California. Ernest E. Johnson was formerly on the staff of the *People's Voice*, a Harlem picture newspaper, and is now employed by the United States Government.

James W. Ivy is an authority on the Negro in Latin America and teaches English in the high school at Newport News, Virginia.

•

Editorials

Exit Talmadge

THE most significant news on interracial front in America during September was the defeat of Governor Eugene Talmadge of Georgia, who sought renomination in the primary September 9. Talmadge, known as the "Fuehrer of Sugar Creek," was beaten decisively by Ellis Arnall, 35-year-old attorney general of Georgia. It was feared that under the county-unit system of voting in Georgia, Talmadge would be re-elected, but Arnall captured the county, as well as the popular majority.

Talmadge made his campaign openly on the issue of white supremacy. He erected a bugaboo of interracial social equality and used that as the chief basis of his campaign. His campaign headquarters contained literature attacking Negroes and all persons who were friendly to the race. His campaign speeches were directed at preventing Negroes from even being considered as citizens of the United States.

The great mistake of Talmadge was his attack on the university system of the state through his dismissal of professors for alleged advocacy of mixing the races in Georgia schools. This was a fantastic charge from the very beginning, since no professors had advocated any such plan. Talmadge underestimated the effect such an "issue" would have on the state. Practically the whole university system of Georgia was dropped from the list of accredited schools and colleges, which means their graduates have no standing outside the state. Basis for the action was Talmadge's political meddling in education.

Second miscalculation of Talmadge was the effect of his actions on the pride of Georgians before the rest of the country. White Georgians who traveled outside the state were greeted with raised eyebrows and horse-laughs over Talmadge's actions. The people of the state, with the exception of the hill-billies, were boiling mad over being held up to ridicule before the rest of the nation by a man like Talmadge.

This does not mean, we hasten to say, that everything is now rosy in Georgia for Negroes. It means only that the state has been shamed into throwing out of office a man who deliberately and openly made a campaign on "white supremacy" at a time when such a slogan was completely out of step with the times. Georgia continues to be the third worst state in the country for Negroes, being surpassed only by Mississippi and South Carolina.

Exit Tenerowicz

SECOND satisfactory note in the September primaries was the defeat of Congressman Rudolph Tenerowicz in Detroit, Mich. Tenerowicz, a man who came to this country from Poland and found opportunity to go into politics and represent his district in Congress, so far forgot the principles of his adopted country as to become the spearhead last winter of a vicious attack upon Negro American citizens who wanted nothing more than that they should be permitted to occupy the Sojourner Truth Housing project built for them by the government. Last March Tenerowicz was ranting against Negroes in Washington. Today he is out of office and will have to rant privately. If the nine million Negroes in the South could vote, a lot of congressmen like Eugene Cox of the Second district of Georgia would be ranting privately, also.

Red Cross Roll Call

THE CRISIS does not go so far as to tell colored people not to give to the American Red Cross or not to enroll in the annual Red Cross Roll Call, which starts in November. But we do say that the Red Cross has not changed its policy of segregating "Negro" and "White" blood plasma in its blood banks. This humiliating and wholly unscientific jim crow plan is as widely and bitterly resented among Negroes as any single act in the past twenty years. In the face of testimony from leading medical journals and eminent medical authorities that there is no racial difference in blood, the Red Cross continues to insult Negroes by segregating their blood.

If recent reports are authentic, the Red Cross will not maintain segregated centers for soldiers in Britain. It says it will not, but we are from Missouri and will await the testimony of our boys at the front. Their reports on the Red Cross during the last war did nothing to generate love for the "Mother of Humanity." We repeat that we do not advise withholding contributions from the Red Cross because the organization does much good. However, it is not right on the race question and our people should consider this as they make their contributions.

Check This Now!

MESSAGES and letters — some of the latter in guarded language—are beginning to come home from our boys overseas indicating that white American troops from Dixie are trying to give them the same treatment given black troops in France in 1918. A long dispatch came through from England to the *New York Times*, on the "problem" (as outlined by American generals) of Negro troops getting on with the English. It seems that there is no problem with the English people, who have made our men welcome. The trouble is with white southern American troops who do not want the English to treat our men as men and fighters for democracy.

There should be no repetition of the shameful treatment of Negro troops in France in the first world war by their own countrymen. The government has seen fit to issue instructions to American soldiers on how to understand and get along with the English. Why cannot similar instructions be issued to our troops about getting along with each other? Why could not the Office of War Information, in cooperation with the War department, issue a pamphlet about Negroes designed both to educate our own white people and to inform the people of the countries where our Negro troops are stationed?

Transportation Tension

THE beating of two venerable and respected Baptist ministers by a white passenger on a train near Memphis, Tenn., because the ministers were passing through a "white" coach on their way to a "Negro" pullman car is only one illustration of the tension which has grown up as our transportation facilities are being taxed by wartime needs.

This latest shameful occurrence should have the attention of the Department of Justice inasmuch as the men were interstate passengers. Some kind of action in other cases will have to be taken soon by proper officials or a major racial clash may result. Hardly a week goes by but that some Negro soldier is reported as being dragged from a bus and beaten or shot. Clashes between white and Negro workers in war plants on buses and trolleys have been reported. The Mobile, Ala., branch of the NAACP had to threaten a "walking strike" against the bus lines of that city in order to force the company to disarm bus drivers.

I Meet the Mahatma

By S. Chandrasekhar

An Indian student describes his visit to Gandhi on the eve of embarking for the United States and tells what the Mahatma thinks of American democracy, race relations, sacred cows, non-violence and Hitler

SEVENTY three years ago this month—2nd of October—Mohandas Karamchand Gandhi was born in a small town, Porbander, in the native state of the same name in Kathiawar, India. Today as millions in India and countless little 'Indias' all over the world celebrate his seventy-third birthday, this frail saintly-statesman sits in his palatial "prison" eating crushed mangoes, drinking goat's milk, spinning his *charka* and dreaming a vision of a free and united India ready to fight as one man against the Axis aggression.

What a life his has been! For more than two score years he has been waging a relentless fight against a great power—a fight that has completely eschewed personal malice and hatred, a fight not based on bullets and bombs, tanks and torpedoes but one based on moral rights and wrongs that has brought the collective conscience of the civilized world to try Britain at the bar of eternal human justice.

Today, my thoughts go back to October 1940 when I met the Mahatma at his rural retreat in Sevagram, near Wardha, the geographical centre of the Indian sub-continent. It was all of a sudden that I decided to come to the United States when a war-torn Europe disrupted my studies abroad. And soon after receiving the cable of admission from the Columbia University Registrar and a telegram from Cooks promising a berth on a liner to San Francisco, I decided to meet India's two foremost political leaders, Mohandas K. Gandhi and Jawaharlal Nehru.

I reached Wardha in the Central Provinces on a rather chilly morning and when I got off the train, where I had spent a whole day and a sleepless night battling with bugs, it began to rain! But meeting the Mahatma is not so easy as viewing the Taj Mahal under the moonlit sky. Failing to discover even a modest hotel I stopped at a quaint Travelers Bungalow for a shave and a shower before starting for Sevagram. The absence of plumbing in the Bungalow did not shock me as much as my failure to discover some rapid means of reaching Gandhi's abode. Taxis in Wardha are as rare as bullock-carts on Fifth Avenue, unless, of course, you have a kind friend who is prepared to put his automobile at your disposal. Neither a street car nor a shuttle, not to speak of a subway, connect this political hub with the outside world. Therefore, I hopped into a *Tonga* which rattled for an hour through a slushy apology of a road and reached the rustic spot—the very fence of the *ashram*.

It was nearly nine in the morning and I could see right from the road that the *ashram* was busy, for the day there begins at 4:30. I was all excited though it was not the first time I was seeing

Acme

Sir Stafford Cripps and Mohandas K. Gandhi, spiritual head of the Indian National Congress Party pictured together after their two-hour conference in New Delhi. The All-India Congress party rejected the British proposals as entirely unsatisfactory

Gandhi. I was clear in my own mind as to what I would ask him, where I would agree with him, and where I would agree to disagree with him. I was not going there as a Congress member seeking some favour from the party caucus, nor was I meeting him to dispute with him as an average Moslem-Leaguer would. Nor was I a correspondent 'covering' him for a newspaper though I did carry with me a letter of introduction from the Editor of THE HINDU, India's leading nationalist daily. It in fact summed the purpose of my mission in a characteristic Hindu way that I was meeting him to receive his *ashirvads* on the eve of my departture as a student for the United States.

Walking in, the first person I encountered was a tall Harvard-educated Ceylonese, Araianayakam, one of Gandhi's assistants on his Hindu paper. He was no stranger to me but he was not sure whether the Mahatma was free. The trouble was I had no appointment with Gandhi for I had not the time to write to him and ask him for an appointment. Therefore he led me to the next hut to meet Mahadev Desai, Gandhi's trusted secretary for a quarter of a century. Recalling my meeting with this olive-skinned middle-aged ever-smiling secretary is a great sorrow to me now for only last month Desai passed away in his Poona jail where he had followed other Congress leaders. Mahadev Desai was already squatting in front of a spate of letters, the morning mail. I do not know how many letters a day on the average Gandhi receives but probably their number is next only to President Roosevelt's and Desai's job was as formidable as is that of Stephen Early at the White House.

No Holidays for Gandhi

Gandhi is a terribly busy man though he never looks it and unlike many a political figure he never permits himself a holiday even at the "beseeching orders" of his doctors, not to speak of a holiday just for pleasure. And there I was with nothing very important to do except to air the youths' views, added to the fact that I had no previous appointment with him. But Desai knew that I had spent twenty-four hours on an uncomfortable railroad train and that I had to leave that evening for Bombay if I should not miss my boat the next day. Desai snapped at his watch and looked at Gandhi's schedule for the day. Gandhi was in his hut with an hour at his disposal, not to see visitors, but to write his editorial for his HARIJAN. Desai not knowing whether to disturb Gandhi or not sent my letter of introduction thru Gandhi's grand nephew. Pending word from Gandhi as to whether he could see me or not then, Arianayakem walked in from his large library and put in my hands Lin Yutang's "The Importance of Living" with a smile, "while you wait, if you have not already read it". Even before I could glance thru the number of editions "The Importance of Living" had gone thru Gandhi wanted me to be shown in.

Gandhi at his desk

Walking into that tile-roofed, mud-walled, single-roomed hut I sat right in front of Gandhi on a rough mattress squatting as we Indians do. Gandhi who was half reclining, writing on a little wooden desk, stopped writing and sat up, drawing his spotless cotton sheet to cover his wiry brown body. Even before I could shoot my first impatient question about the efficacy of Non-violence against Hitler, he began—almost abruptly—

"Do you think you stand a chance?" he asked looking at me with one of those mischievous toothless smiles of his.

"Chance against what, Gandhiji?" I queried confessing that I did not understand the question.

"Against Roosevelt and Willkie of course, at the polls", he added and seeing me laughing at his devastating sense of humour, he explained: "Since you are in such great haste to go to America I thought you were anxious to contest for the Presidency". The joke over, he became serious and asked:

"Why exactly to America?"

I told him the why of my trip, that I was here on a Research Fellowship to study economics. India was at war then and we talked for a while on the particular route I was taking to reach the States.

Comments on Our Democracy

"Talking of America", he said "you should on your return to India unlearn a lot of things American"!

I was surprised and queried "For instance?"

"The American notions of democracy, for instance" he replied with a smile.

"I suppose America is a free and democratic country" I ventured unmindful of the certain limitations of the American democratic form of government.

"What do you mean?"

"I mean that of all countries the United States in view of all the problems she has, makes the maximum approach to real political democracy".

He looked a little sceptical but I boasted that I had studied the comparative constitutions of the world at the University.

"Oh, I was only thinking of the American Negro and the treatment he receives in American democracy".

"Of course you know the problem of the American Negro has been largely solved ever since the Civil war was fought" I said with the naive assurance of a senior who was majoring in American history. Gandhi indulged in one of his broad smiles which usually denotes that the opponent is wrong and added:

"You are not to be blamed, for you are talking from textbooks" and suggested I should on reaching the States travel at least once below the so-called Mason Dixon line. "Of course I know we Indians are treated well in America. But you shouldn't put on your turban or your Indian clothes, nor should you say that you are from India. Be calm and never protest. Take all the humiliations, insults and pin pricks. Then write to me how it feels like to be a Negro in America". And then he added in a distant and detached tone, "I am worried about the lot of what they call the colored peoples of the world".

I could not understand what exactly was passing thru Gandhi's mind. I must confess my knowledge of the problems of the American Negro was next to nothing. Whether in England or in India all that we Indian students learn about America is from American missionaries and journalists, Hollywood movies, and books about America, biased both ways and hence distorted.

Then for sometime we talked about the problem of India's superfluous, decrepit, old cattle, waiting for a natural death resulting in a tremendous econom-

(*Continued on page* 331)

Lunching at the Ritzmore

By Chester B. Himes

IF you have ever been to the beautiful city of Los Angeles, you will know that Pershing Square, a palm-shaded spot in the center of downtown, is the mecca of the motley. Here, a short walk up from "Skid Row," on the green-painted benches flanking the crisscrossed sidewalks, is haven for men of all races, all creeds, all nationalities, and of all stages of deterioration—drifters and hop-heads and tb's and beggars and bums and bindle-stiffs and big sisters, clipped and clippers, fraternizing with the tired business men from nearby offices, with students from various universities, with the strutting Filipinos, the sharp-cat Mexican youths in their ultra drapes, with the colored guys from out South Central way.

It is here the old men come to meditate in the warm midday sun, and watch the hustle and bustle of the passing younger world; here the job seekers with packed bags wait to be singled out for work; here the hunters relax and the hunted keep vigil. It is here you will find your man, for a game of pool, for a game of murder.

Along the Hill Street side busses going west line up one behind the other to take you out to Wilshire, to Beverly Hills, to Hollywood, to Santa Monica, to Westwood, to the Valley; and the red cars and the yellow cars fill the street with clatter and clang. On the Fifth Street side a pale pink skyscraper overlooks a lesser structure of aquamarine, southern California architecture on the pastel side; and along Sixth Street there are various shops and perhaps an office building which you would not notice unless you had business there.

But you would notice the Ritzmore, swankiest of West Coast hotels, standing in solid distinction along the Olive Street side, particularly if you were hungry in Pershing Square. You would watch footmen opening doors of limousines and doormen escorting patrons underneath the marquee across the width of sidewalk to the brass and mahogany doorway, and you would see hands of other doormen extended from within to hold wide the glass doors so that the patrons could make an unhampered entrance. And after that, if your views leaned a little to the Left, which they likely would if you were hungry in Pershing Square, you would spit on the sidewalk and resume your discussion, your boisterous and heated and surprisingly-often very well-

The student and the bums had a big laugh at Old Jim Crow

versed discussion, on defense, or on the army, or the navy, or that "rat" Hitler, or "them Japs," or the F.B.I., or the "so and so" owners of Lockheed, or that (unprintable) Aimee Semple McPherson; on history and geography, on life and death; and you would just ignore the "fat sonsaguns" who entered the Ritzmore.

On this particular day, a discussion which had begun on the Soviet Union had developed into an argument on discrimination against Negroes, and a young University of Southern California student from Vermont stated flatly that he did not believe Negroes were discriminated against at all.

"If you would draw your conclusions from investigation instead of from agitation, you would find that most of the discrimination against Negroes exists only in communistic literature distributed by the Communist Party for organizational purposes," he went on. "As a matter of plain and simple fact, I have yet to visit a place where Negroes could not go. In fact, I think I've seen Negroes in every place I've ever been—hotels, theatres, concerts, operas . . ."

"Yass, and I bet they were working there, too," another young fellow, a drifter from Chicago, argued. "Listen, boy, I'm telling you, and I'm telling you straight, Negroes are out in this country. They can't get no work and they can't go nowhere, and that's a dirty shame for there're a lot of good Negroes, a lot of Negroes just as good as you and me."

Surveying the drifter from head to foot, his unshaven face, his shabby unpressed suit, his run-over, unpolished shoes, the student replied, "Frankly, that wouldn't make them any super race."

"Huh?"

"However, that is beside the point," the student continued, smiling. "The point is that most of what you term discrimination is simply a matter of taste, of personal likes and dislikes. For instance, if I don't like you, should I have to put up with your presence? No, why should I? But this agitation about Negroes being discriminated against by the Army and Navy and defense industries and being refused service by hotels and restaurants is just so much bosh."

"Are you kidding me, fellow?" the drifter asked suspiciously, giving the student a sharp look, "Or are you just plain dumb? Say, listen—" and then he spied a Negro at the edge of the group. "Say, here's a colored fellow now; I suppose he knows whether he's being discriminated against or not."

"Not necessarily," the student murmured.

Ignoring him, the drifter called, "Hey, mister, you mind settling a little argument for us."

The Negro, a young brown-skinned fellow of medium build with regular features and a small mustache, pushed to the center of the group. He wore a pair of corduroy trousers and a slip-over sweater with a sport shirt underneath.

"Say, mister, I been tryna tell this schoolboy—" the drifter began, but the Negro interrupted him, "I know, I heard you."

Turning to the student, he said, "I don't know whether you're kidding or not, fellow, but it ain't no kidding matter with me. Here I am, a mechanic, a good mechanic, and they're supposed to be needing mechanics everywhere. But can I get a job—no! I gotta stand down here and listen to guys like you make a joke out of it while the government is crying for mechanics in defense."

"I'm not making a joke out of it," the student stated. "If what you say is true, I'm truly sorry, mister; it's just hard for me to believe it."

"Listen, schoolboy," the drifter said, "I'll tell you what I'll do with you; I'll just bet you a dollar this boy—this man—can't eat in any of these restaurants downtown. I'll just bet you a dollar."

Now that a bet had been offered, the ten or twelve fellows crowded about who had remained silent out of respect for the Negro's feelings, egged it on, "All right, schoolboy, put up or shut up!"

"Well, if it's all right with you, mister," the student addressed the Negro, "I'll just take this young man up on that bet. But how are we going to determine?"

THEY went into a huddle and after a moment decided to let the Negro enter any restaurant of his choice, and if he should be refused service the student would pay off the bet and treat the

three of them to dinners on Central Avenue; but should he be served, the check would be on the drifter.

So the three of them, the student, the Negro, and the drifter, started down Hill Street in search of a restaurant. The ten or twelve others of the original group fell in behind, and shortly fellows in other groups about the square looked up and saw the procession, and thinking some one was giving away something somewhere, hurried to get in line. Before they had progressed half the length of the block, more than a hundred of the raggedy bums of Pershing Square were following them.

The pedestrians stopped to see what the commotion was all about, adding to the congestion; and then the motorists noticed and slowed their cars. Soon almost a thousand people had congregated on the sidewalk and a jam of alarming proportions had halted traffic for several blocks. In time the policeman at the corner of Sixth and Hill awakened, and becoming aware of the mob, rushed forth to investigate. When he saw the long procession from the square, he charged the three in front who seemed to be the leaders, and shouted,

"Starting a riot, eh! Communist rally, eh! Where do you think you're going?"

"We're going to lunch," the student replied congenially.

For an instant the policeman was startled out of his wits. "Lunch?" His face went slack and his mouth hung open. Then he got himself under control. "Lunch! What is this? I suppose all of you are going to lunch," he added sarcastically.

The student looked about at the crowd, then looked back. "I don't know," he confessed. "I'm only speaking for the three of us."

Shoving back among the others, the policeman snarled, "Now don't tell me that you're going to lunch, too?"

A big, raw-boned fellow in overalls spat a stream of tobacco juice on the grass, and replied, "That's right."

Red-faced and inarticulate, the policeman took off his hat and scratched his head. Never in the six years since he had been directing traffic at Sixth and Hill had he seen anyone leave Pershing Square for lunch. In fact, it had never occurred to him that they ate lunch. It sounded incredible. He wanted to do something. He felt that it was his duty to do something. But what? He was in a dilemma. He could not hinder them from going to lunch, if indeed they were going to lunch. Nor could he order them to move on, as they were already moving on. There was nothing for him to do but follow. So he fell in and followed.

The Negro, however, could not make up his mind. On Sixth Street, midway between Hill and Olive, he came to a halt. "Listen," he pointed out, "These guys are used to seeing colored people down here. All the domestic workers who work out in Hollywood and Beverly and all out there get off the U car and come down here and catch their buses. It ain't like if it was somewhere on the West Side where they ain't used to seeing them."

"What has that got to do with it?" the student asked.

"Naw, what I mean is this," he explained. "They're liable to serve me around here. And then you're going to think it's like that all over the city. And I know it ain't." Pausing for an instant, he added another point, "And besides, if I walk in there with you two guys, they're liable to serve me anyway. For all they know you guys might be some rich guys and I might be working for you; and if they refuse to serve me they might get in dutch with you. It ain't like some place in Hollywood where they wouldn't care."

When they had stopped, the procession behind them which by then reached around the corner down Hill Street had also stopped. This was the chance for which the policeman had been waiting. "Move on!" he shouted. "Don't block the sidewalk! What d'ya think this is?"

They all returned to the square and took up the argument where they had dropped it. Only now, it was just one big mob in the center of the square, waiting for the Negro to make up his mind.

"You see, he doesn't want to do it," the student was pointing out. "That proves my point. They won't go into these places, but yet they say they're being discriminated against."

Suddenly, the drifter was inspired. "All right, I'll tell you, let's go to the Ritzmore."

A hundred startled glances leveled on him, then lifted to the face of the brick and granite edific across the street which seemed impregnated in rock-like respectability. The very audacity of the suggestion appealed to them. "That's the place, let's go there," they chimed.

"That's nonsense," the student snapped angrily. "He can't eat at the Ritzmore; he's not dressed correctly."

"Can *you* eat there?" the Negro challenged. "I mean just as you're dressed."

The student was also clad in a sweater and trousers, although his were of a better quality and in better condition than the Negro's. For a moment he considered the question, then replied, "To be fair, I don't know whether they would serve me or not. They might in the grill—"

"In the main dining room?" the drifter pressed.

Shaking his head, the student stated, "I really don't know, but if they will serve any of us they will serve him."

"Come on," the drifter barked, taking the Negro by the arm, and they set forth for the Ritzmore, followed by every man in Pershing Square—the bindle stiffs and the beggars and the bums and the big sisters, the clipped and the clippers, the old men who liked to sit in the midday sun and meditate.

Seeing them on the move again, the policeman hastened from his post to follow.

They crossed Olive Street, a ragged procession of gaunt, unshaven, unwashed humanity, led by two young white men and one young Negro, passed the two doormen, who, seeing the policeman among them, thought they were all being taken to the clink. They approached the brass and mahogany doorway unchallenged, pushed open the glass doors, and entered the classical splendor of the Ritzmore's main lounge.

Imagine the consternation among the well-bred, superbly clad, highly-heeled patrons; imagine the indignity of the room clerk as he pounded on his bell and yelled frantically, "Front! Front! *Front!*" Had the furniture been animate, it would have fled in terror; and the fine Oriental rugs would have been humiliated unendurably.

Outraged, the house officer rushed to halt this smelly mob, but seeing among them the policeman, who by now had lost all capacity for speech, stood with his mouth gaped open, wondering if perhaps it wasn't just the effects of that last brandy he had enjoyed in "217," after all. Stupidly, he reached out his hand to touch them to make certain they were real.

But before he could get his reflexes together, those in front had strolled past him and entered the main dining room, while, what seemed to him like thousands of others, pushed in from the street.

The student and the Negro and the drifter, along with ten or twelve others, took seats at three vacant tables. In unison the diners turned one horrified stare in their direction, and arose in post-haste, only to be blocked at the doorway by a shoving mass of men, struggling for a ringside view.

From all over the dining room the waiters ran stumbling toward the rear, and went into a quick, alarmed huddle, turning every now and then to stare at the group and then going into another huddle. The head waiter rushed from the kitchen and joined the huddle; and then the *maitre de hotel* appeared and took his place. One by one the cooks, the first cook and the second cook and the third cook and the fourth cook on down to what seemed like the twenty-fourth cook (although some of them must have been dishwashers), stuck their heads through the pantry doorway and stared for a moment and then retired.

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Five Times A "First"

By Ernest E. Johnson

A biography of one of New York's outstanding citizens. The first Negro to become a policeman in New York City is now its first Negro Parole Commissioner

SAID the New York Times editorially one morning last September: "Samuel J. Battle began life under a handicap." That he did. He was black.

Continued the Times: "With dignity and perseverance he defied the circumstance." Indeed he did. He bluffed his way into the New York City Police Department, where until then Negroes were *verboten,* simply by using the gold-braided name of the mighty Vanderbilts, dignity itself.

And finally: "Praise and promotion for work well, kindly and bravely done came his way." And that's no lie because, having progressed through the ranks to the level of lieutenant, Samuel J. Battle this month is rounding out his initial year as the first Negro member of the New York City Parole Commission, and his fifth time a "first".

Now, no matter what anybody may say about Mayor Fiorello H. LaGuardia, he is certainly no political hack. Generally, he picks good men for good jobs. The appointment of Lt. Battle was a good selection—good for the mayor in an election year, good for the Negroes of New York who needed just such an hypodermic, and good for Battle because he deserved advancement.

In the course of advancement to this high position in public service, Commissioner Battle saw himself as a "first" many times, banqueted at least twice, and commended on several occasions for meritorious work in the line of duty. Such service was bound to be rewarded. Here's part of the story.

New Bern, N. C., where he was born 60 years ago, was only the jumping off place for a lad who wanted to get ahead. Negroes don't just grow up there and become successes because there are too many people the other side of Newark who won't let you "defy the circumstance." So at 16, Jesse—that's what the "J" stands for—hied him off to Hartford, Conn., where he had a brother-in-law in the painting business. That was just a temporary refuge because one day he picked up a paper, saw the "boy wanted" advertisement of a boarding house over in Glastonbury, and was off.

Glastonbury is a mill town and many of the hands put up at this particular house. The landlady failed to make a hit when she offered him three dollars a week and barred the acceptance of tips. He could have remained in New Bern for that kind of money, he figured, so the job was declined with modesty. He missed the stage coach back to Hartford that day and had to stay over. The Crosby Woolen Mills, one of the largest in the town, employed no Negroes. Fact is, there were no Negroes in Glastonbury. The youngster called on the superintendent of the plant next day and landed a job at $2 a day, and instead of working in the boarding house whose "ad" had brought him there, he became one of its boarders—his first "first".

COMMISSIONER BATTLE

Two years later young Jesse quit the mill and returned to Hartford where he worked for Municipal Judge Albert Bell doing chores at the jurist's summer place at Enfield. In 1901 he came down to Larchmont, New York, and took a job as a "ham fat" waiter at the Hotel Victoria. A "ham fat," for the edification of all and sundry, is an alleged waiter: you drop peaches and cream in the lap of a guest and either you're fired or your assignment is hurriedly changed. Jesse was allowed to serve the help.

His next two jobs were waiting table on the Fall River Line which plies the New England coast, and waiting in the new dining hall at Yale university. For four years he alternated between hotel work in New York City and private service in the suburbs, and in 1905 he became a Red Cap at Grand Central Terminal. In those days—these either for that matter—you didn't get rich working for the railroad, but it was *the* job if you got it. The company paid him only $10 a month but it was the $10 a day tipping average that the travelers shelled out [this, of course, is no longer the case] that made the job worthwhile. Around 1910 they made him assistant chief attendant at $32.10 a month, and a little chest expansion was warranted.

Preparation for Work

No matter what the hero says, this going into the Police Department wasn't all his idea. After all, he did meet and marry the belle of Halifax, Va., Florence Carrington, in June, 1905, and there is no doubt that she, too, had some notions about getting ahead. Whatever the facts, he went at it hot and heavy in preparation for the force. The exact date slips him. He stuck by his guns and in October, 1910, his name appeared near the top of the eligible list—he and the Irishmen who were swarming off the boats and into the Department.

Of course, the Civil Service Commission gave him the "once over" and certified him. That's where the tragedy—and the fun—began. Many a Negro boy has since been turned down because of a "murmuring heart" but it is unlikely that anyone ever heard of one before this big, strapping, hulk of a 27-year-old man showed up at headquarters. Face to face with unbroken tradition, what else was there for the doctors to do but reject him? It took courage to do otherwise. In the course of the examination one of the doctors had to throw a towel over the brownskin body of the would-be copper before he'd permit himself to get close enough to hear the heart.

The candidate was discouraged, true, but not enough to give up, especially inasmuch as groups and individuals anxious to see the wall of prejudice broken were interesting themselves in the case. Dr. John W. Dowling, then dean of the Medical College of Flower

hospital, checked him and declared: "You are the most perfect physical specimen I have ever known." "Put it in writing," Jesse said, and the doctor complied gladly.

Publisher Fred R. Moore, then a developing politician, forwarded the certificate to Mayor William J. Gaynor who in turn ordered an investigation. Meanwhile, James C. Cropsey, who was Police Commissioner, resigned. Battle was called in for another physical examination and was about to be rejected again. This time he had a coaxer on his tongue and his tongue in his cheek.

"Well, boy, I'm afraid you won't make it," the chief surgeon announced. "That heart of yours, you know, is not so good."

Battle straightened and said: "Gentlemen, it's not my heart; it's the color of my skin that's keeping me out. Not one of you can hear anything wrong with my heart. But that's all right. The Vanderbilts told me that they were going to see that I was made a policeman, and they will."

Acme Photo

Young New Yorkers Meet the Commissioner

Appointed to the Force

If that's laying it on thick, Commissioner Battle told it and we're ready to accept his version of how he negotiated the color bar in New York and became the first Negro policeman. Actually, a combination of circumstances may have been responsible, nevertheless, the new commissioner, Rhinelander Waldo, is credited with the appointment. Battle went to work at the 68th Street station and remained there until 1913, when he was transferred to Harlem.

"My superiors were gracious, but many of my fellow officers, men of the ranks, refused to speak to me or have anything to do with me so that I took no part in the social activities of the station house that performance of duty did not demand." This was his comment to reporters a year ago.

Although in the service, climbing was not easy. Others entered later than he and progressed more rapidly in spite of his efforts. Anyway, he persevered. His name came up on the sergeant's list in 1925 but Commissioner Richard E. Engright refused to promote. Later, Commissioner Charles McLaughlin summoned him to headquarters and said:

"I see nothing here except some anonymous letters. I've torn them up because with me they have no status. I'm going to appoint you with the next group."

On May 21, 1926, true to his word, Commissioner McLaughlin handed him the chevrons of a sergeant, assigned him to the detective's division at 135th Street, and Harlem threw a banquet for the new officer. It was his third "first".

The sergeant made the promotion list for lieutenant in 1931, was made acting lieutenant in 1933, salary and all, and was put in charge of the radio squad of the Sixth Detective District. Permanent appointment came on January 7, 1935, and another banquet was not far behind. His fourth "first". The Sixth Division extends from 86th Street and the East River north to and including the Polo Grounds and St. Nicholas Avenue around 156th street. The lieutenant served in the uniformed branch of the division, where he performed desk duty and signal monitoring out of the 32nd Precinct—Harlem itself. March 19, 1935 is a date to be remembered in this community. That night a deputy commissioner and the chief inspector approached him behind the desk and asked:

"Lieutenant, why aren't you out on the street? That's where you're needed most." "This is my assignment, sir," the lieutenant replied. From that moment until Mayor LaGuardia handed him his commissionership, Battle served in plainclothes and supervised the district, a superior type assignment.

Memorable Experiences

Four notable occasions stand out when the young patrolman and officer was commended. It was still dangerous to wear a straw hat after dark on "Straw Hat Day" in September 1919, and Corporal A. Hayes, a white officer, should not have been guilty of it. At least that's what the bunch thought who removed it from his head as he walked toward the subway en route home that night. The argument that ensued took on proportions, and the killing of one Negro by Corp. Hayes failed to help matters. As the Commissioner explains it:

"I had just left the station when I heard of the incident. Hurrying to the scene I saw my brother officer being trampled upon and heard the crowd yell 'lynch him! He killed a colored man!'. I drew my revolver and fought through the crowd to a position of vantage and warned that I would blow the brains out of anyone who tried to take Corp. Hayes from me. They said, 'Let him alone, Battle has him'. I was commended for the act."

No pawnbroker in 20 years had been convicted for receiving stolen goods prior to the arrest and conviction in 1928 of Joseph Roth and his son, Herbert, millionaire fences. It took Patrolman Battle ten months to crack the case, and even Max Steur, famed lawyer, couldn't upset it, so pat was the evidence assembled against them. The son took full blame and all of the rap, a stiff sentence at that.

That same year the Dutch Schultz mob that kidnaped Caspar Holstein, well-known clubman and number banker, guessed he was worth $50,000 and whispered it to the newspapers. Sgt. Battle went to work on the case on a

(*Continued on page* 331)

Bahia of the Blacks [1]

By James W. Ivy

In this book review the author tells of a section of the Americas where black men are given a fair and equal chance to develop as they wish. In Bahia, he says, a man is judged by his worth, not his color

BAHIA, founded in 1549, is one of the oldest cities in the Americas. And she has had many "firsts" during the three hundred and ninety-three years of her existence. She was for many years the principal port of entry, as well as center of distribution, for the many thousands of African slaves imported into Brazil; during the sixteenth and late seventeenth centuries she was one of the world's great sugar centers; by the early eighteenth century she was the first commercial city of Brazil; she was for two hundred years the seat of Portuguese control in Brazil; she was, during the Monarchy, the "Virginia" of Brazil because of the large number of presidents and statesmen she gave to the country; and she was noted for the number of her slave revolts (nine between 1807 and 1830) as well as the eloquence of her abolition orators. Thus Bahia can boast of a long historic and cultural tradition.

In 1934 Bahia had an estimated population of 352,244; which makes it about the size of Indianapolis or Seattle, but she lies in the tropics of the Southern Hemisphere about seven hundred miles north of Rio de Janeiro. "It nestles along the eastern rim of a huge bay, Bahia de Hodos os Santos. . . . The city clings to the narrow shelf between the bay and the cliff and then sprawls up over this sizable barrier and spreads out along the ridges and into the valleys to the east and north, where centuries of erosion have carved a one-time flat plain into alternating crests and steep-sloping depressions." In reality, then, there are two Bahias. There is the Lower City (*Cidade Baixa*) lying along the waterfront of wharves and warehouses; and there is the Upper City (*Cidade Alta*), some two or three hundred feet above, clinging to the ridge which forms the natural barrier between them. This physiography of Bahia is significant in the cultural life of the city, for it is in the Upper City, along the ridges, that the upperclass whites and light mulattoes live. Here one finds the best streets, the business houses, the offices of the professional classes, and the fine homes. The lower classes, on the other hand, live in the valleys. Here the paved streets and the fine homes end to be replaced by dirt roads and hovels.

The ethnic distribution of the population generally follows the lay of the land. That is, the inhabitants of the ridges are predominantly white; in the valleys they are predominantly black or very dark mulatto. This does not mean, however, that there no dark mulattoes and mixed-bloods on the ridges, for there are; and there are likewise some whites and light mulattoes living in the valleys. This spatial segregation which appears racial is really one of class. The accidental historical handicap of slavery has prevented the majority of blacks and dark mulattoes from rising in the social scale. A black or dark mulatto who can pay his way in the coinage of success, however, moves from the class of the black and the poor into the upper class of the white and the successful.

Like Medieval Europe

"Bahia is thus a 'culturally passive' area with a stability and an order reminiscent of Europe in the Middle Ages." There is practically no European immigration except for a few lower class Portuguese and Spaniards, and because they "lack class" they are apt to ally themselves with the poor of the valleys. There is likewise relatively little migration from other Brazilian states into the city. Bahia is conservative, aristocratic, with many of the characteristics of a preindustrial era: large families, warmheartedness toward friends, stress on intimate ties, etc.; in fact, much the same sort of life we still find in many of the old towns of our Deep South. Hence, just as in our own South, the gulf between the upper and the lower classes is very wide and difficult to bridge; but with this difference between Bahia and the South. Whereas in the South the upper class is completely white, in Bahia there are many mixed-bloods and *brancos da Bahia* (Bahian whites), that is, they would scarcely be accepted as "white" outside of Bahia, along with a few dark mulattoes, accepted as members of the upper class. In our South people are divided by *caste-class* lines, but in Bahia they are divided by *class* lines only. "These classes are still largely identified with color, it is true, but they are classes nonetheless and not castes."

Further proof that the division is along lines of class, and not caste, is revealed in the distribution of whites, mulattoes, and blacks on the occupational scale of the city. Most of the dirty, heavy, ill-paid jobs, as in the United States, go to the blacks; while the cleaner, better-paid jobs go to the whites and the light mixed-bloods. Blacks predominate in such occupations as stevedoring, portering, laundering, bricklaying, etc. The mulattoes predominate as clerks, inferior and superior army officers, etc. While the whites are predominant in the law, medicine, teaching, commerce, politics, etc. The highest percentage of both mulattoes and blacks are found among the commercial employees and the government *funcionarios*. Among the professors (*Faculdades*) 14.2% are mulatto; but only 1.7% are black. Of the clerks, 55.1% are light mulatto, 44.6% white, 0.3% black. In the lists of employments in which whites appear predominant we must also include the *brancos de Bahia*, who are classed separately in Dr. Pierson's table. Since these are really of African descent their inclusion raises the number of persons of Negro descent in the better-paid occupations. "Today one finds at Bahia a freely competitive order in which individuals compete for position largely on the basis of personal merit and favorable circumstance. Individual competence tends to overbalance ethnic origin as a determinant of social status."

Negro Not Limited

The tendency in Bahia as in any free class society is for the more advantaged and the more able to rise. In Bahia it is true that there are few blacks in the higher brackets of employment, but this is the result of the historic accident of slavery rather than prejudice, and the presence of even the diluted Negro in all the higher employments shows the freely competitive nature of Bahian society. It is also true that the relative distribution of Negroes in occupations in Bahia is about the same as in the

(*Continued on page 329*)

1. *Negroes in Brazil:* A Study of Race Contact at Bahia. By Donald Pierson, Ph. D., Chicago: The University of Chicago Press, 1942. XXVIII+392 pp. With a list of illustrations and tables. $4.50.

Chase Studios, Washington

MRS. MARY McLEOD BETHUNE, founder and president of Bethune-Cookman college, Daytona Beach, Fla., was born in Mayesville, S. C., and was educated at Scotia seminary, Concord, N. C., Moody Bible institute, Chicago, Ill.

Honorary degrees have been awarded her by South Carolina State college, Wilberforce university, Lincoln university (Pa.), Bennett college, and Tuskegee institute.

Mrs. Bethune was awarded the Spingarn Medal in 1935 and received the Francis A. Drexel Award in 1936. Ida M. Tarbell, in 1932, named her one of the fifty greatest American women.

She is founder and president of the National Council of Negro Women, past president of the Southeastern Federation of Colored Women and of the National Association of Colored Women and vice president of the Commission of Interracial Cooperation of the National Urban League. She is a member of the International Council of Women of Darker Races, the National Council of Women and the International Council of Women. She is Director of the Division of Negro Affairs of the NYA and a member of the Board of Counselors of the Women's Division of the Republican National Committee.

Center Studio, Pittsburgh, Pa.

MRS. DAISY E. LAMPKIN, field secretary of the NAACP for the past thirteen years and vice president of the Pittsburgh Courier Publishing company for fourteen years, has served the National Association of Colored Women as national organizer, chairman of the executive board and vice president, and is a life member of the National Council of Colored Women.

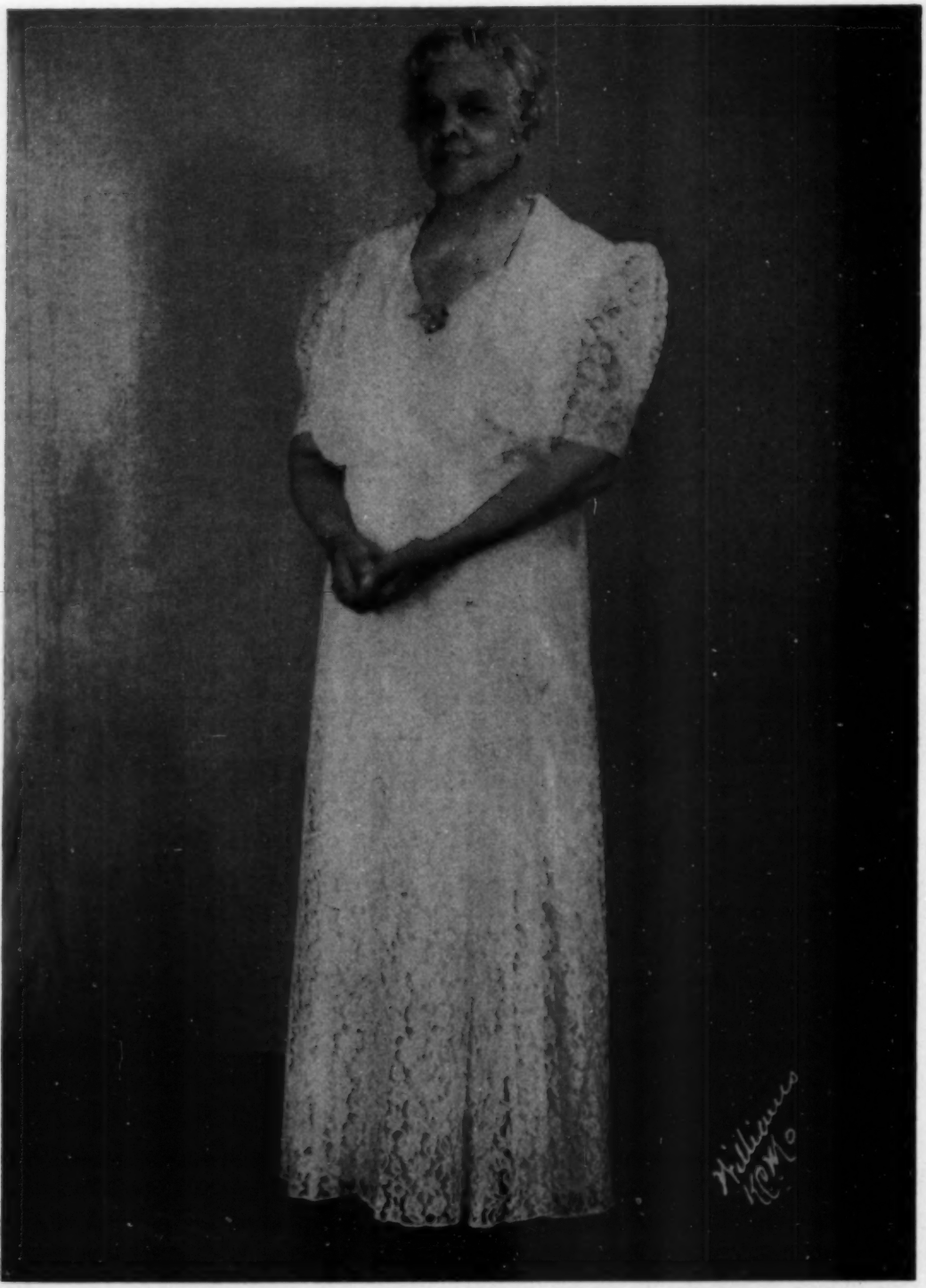
During the first World War, Mrs. Lampkin headed a Red Cross organization of women and directed the Liberty Loan efforts among the colored citizens of Allegheny county, Pa., in which $1,600,000 worth of bonds were sold during the fourth Liberty Loan campaign and $350,000 during the fifth. In 1928, at the primary election of the National Republican Convention, she became the State's only colored woman ever elected as an Alternate Delegate at Large. She is president of the Lucy Stone Civic League of Pittsburgh, an organization of women that has given $6,000 in scholarships to local students.

MRS. ELIZABETH FOUSE, wife of Dr. W. H. Fouse, was born in Lancaster, Kentucky. She was educated at Simmons University, Eckstein-Norton and the University of Cincinnati, where she is now taking courses leading to the master's degree.

Mrs. Fouse organized the Phyllis Wheatley Branch of the YWCA in Lexington, Kentucky and the Scholarship Loan Fund of the Kentucky Association of Colored Women's Clubs. She was Corresponding Secretary and Statistician of the NACW and secretary of the Lexington Branch of the NAACP.

She has been secretary of the NACW Scholarship Loan Department, first vice-president of the Central Regional of the NACW, chairman of the Kentucky Scholarship Loan Fund, regional director of the Committee for the Control of Cancer and vice-president of the Woman's Improvement Club. She is a member of the Executive Board of the Kentucky Interracial Commission and is active in civilian defense work.

Mrs Fouse is a member of Zeta Phi Beta Sorority, a life member of the American Teachers Association and has served on President Hoover's White House Conference on Better Homes, as a member from Kentucky.



MRS. MINNIE LEE CROSTHWAITE of Kansas City, Mo., was born in Nashville, Tennessee, the daughter of slave parents, and was educated in the public schools of Nashville and at Fisk University. She has also done work at the New York School of Social Welfare.

In December 1889 she was married to David N. Crosthwaite, then principal of the Meig High School in Nashville, later instructor of chemistry in the Lincoln High School, Kansas City, Missouri. She has three children, Anne Elizabeth, David N. Jr., and Paul Vivian, deceased. Her daughter is now a social worker in St. Louis, Missouri and her son an engineer in Michigan City, Indiana.

Since 1920 Mrs. Crosthwaite has been a social worker in charge of the clinic at the Wheatley Provident Hospital in Kansas City. For twenty-one years she was president of the Wheatley Provident Auxiliary No. 1, an organization which sponsored each year a fashion show, which netted over $35,000 for the hospital.

She is a member of the Second Baptist Church, the Book-lovers Club and the Inter-City Dames. She is past president of both the city and state Federation of Clubs, and is active in many social and civic enterprises in the city.

Sculpture on Sale to Aid Bombed Babies

THE children of today are the citizens of tomorrow. Unless they are properly cared for and nourished, these children will not grow into healthy and intelligent men and women, so very badly needed in the world today.

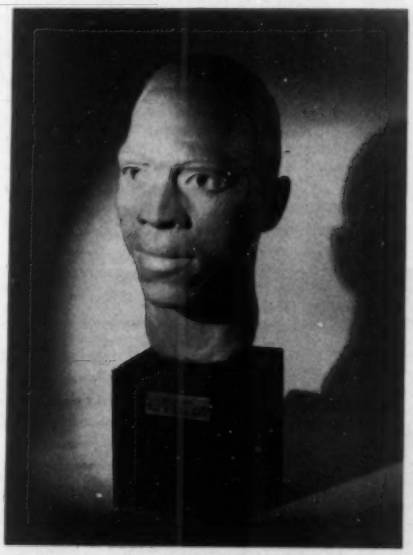
Last year, the New York Physicians' Art Club held the fourteenth annual exhibition of their handiwork at the British War Relief Society Shop, sponsored as a benefit by the Medical Aid Department of the British War Relief Society, Inc. The entire proceeds were devoted to the care of the bomb-shocked children of Britain; not only British babies, but also many little refugees from Europe, who had fled to England's shores after being driven from their own homes. Several of these are the children of British West Indian parents, who have quite a colony in London.

There are hundreds of these wee tots, many of them war orphans, in desperate need of attention. They can be cured to grow up normal and useful men and women, and not become neurotic and pathological problems for Britain's future.

These little victims are all under five years of age, for peculiarly, bomb-shock during this war seems to have singled out these helpless and innocent babies, whose young and delicate organism is either destroyed at once by the terrible repercussions of the bursting bombs, which causes brain hemorrhage or internal bleeding resulting in almost instant death; or they are so stunned that they react hysterically and require the special care of trained doctors and nurses to help them regain their bodily and mental functions. Fortunately, they can be cured, and once they are, they seem to be immune from further bomb-shock.

The physician-artists donated pieces of their hobby-work; oils, water colors, carvings and sculpture; to be sold to raise funds for these little patients. Many of the art pieces have been sold at auction or privately, but there is one which is different from the others, a beautiful piece of sculpture in terra cotta, done by Dr. Philip Adalman, entitled "Negro Head", which the Medical Aid Department feels deserves special consideration.

"Negro Head" was posed for by one of Dr. Adalman's patients when the doctor was practicing in Maryland, and it is such a wonderful piece from the viewpoint of anthropology, that it really belongs in some educational institution, such as a college or other institution of learning, perhaps a church, hospital, club or society.



"NEGRO HEAD"
By Dr. Philip Adalman

If anyone knows of an organization where they feel the "Negro Head" belongs, or knows of someone who might wish to buy it and donate it to his church, club or college—perhaps as a memorial to some departed friend or relative—write to Miss D. G. Norton, acting director, medical aid department, British War Relief Society, 730 Fifth avenue, New York city, for full details.

Colored children are as tenderly cared for in the same nurseries and hostels in Britain as are white babies, so any gift toward this humanitarian fund to help the bomb-shocked babies in Britain will be greatly appreciated.

NO COLOR LINE HERE

Regardless of color, children under five years old, many of them shell-shocked, are being cared for at St. Christopher's Nursery Training College by the American Committee for Air Raid Relief, clearing house in Britain of the British War Relief Society, 730 Fifth Avenue, New York, N. Y. Help is being rushed to the homeless, injured and orphaned children of Britain, like the colored girl held by the nurse. At St. Christopher's, London youngsters play in comparative safety with toys provided by the Society. Their clothing, medical supplies and other needs are also provided by American dollars

Along the N.A.A.C.P. Battlefront

Prejudice Abroad: The NAACP has asked Secretary of War Henry L. Stimson to see to it that Negro soldiers in England do not suffer because of the prejudices carried there by some white American soldiers. In a letter to Secretary Stimson, August 18, the association renewed its recommendation that soldiers who transport their prejudices to England or any other part of the globe be promptly and uncompromisingly disciplined "because it is more and more apparent that a considerable number of American soldiers have not learned to respect Negroes as soldiers or as human beings."

Instances where southern white soldiers have created disturbances because Negroes were treated hospitably and courteously by English people were mentioned in the letter. The NAACP blamed these and similar disturbances for the request of Lt. Gen. Dwight D. Eisenhower that Negro WAACs be sent to England to "entertain" Negro troops there.

"We did not understand that the WAACs are being trained to act as entertainers", the NAACP told Stimson, asking that the women be permitted to serve in the capacities for which they were trained.

Sikeston Lynch Mob: Reverend J.

Above are some of the officers and workers in the successful membership campaign conducted recently by the Des Moines, Iowa Branch of the N.A.A.C.P.

Front row—left to right: Mrs. Birdie Winn, Mrs. Marcelline Estes, Mrs. Georgine Morris, captain of division No. 2; Ike Smalls, president of the Des Moines Branch; Mrs. William Neal, vice president and captain of division No. 1; Mrs. Gwendolyn Fowler, and Clara Webb.

Second row—Mrs. Sarah Jett, Mrs. Anna Mae Carter, Mrs. F. O. Morrow, membership secretary; Mrs. Julia Proctor, Mrs. A. A. Alexander, Mary Catherine Wilkerson, and Mrs. Lillard Sloan.

Third row—Luther Glanton and Atty. Charles P. Howard.

Fourth row—F. O. Morrow, membership chairman and director of the drive; John S. Coleman, Atty. S. Joe Brown, Atty. James B. Morris, A. P. Trotter, and Quentin R. Mease, secretary of the Branch.

B. Ross, a clergyman of the CME church and president of the NAACP branch organized in Sikeston immediately after the lynching last January 25, came to Sikeston, Tuesday, August 18, and preached a sermon denouncing the lynching. Early Wednesday the mob, learning that he had "dared" to speak out, chased him to the station. He narrowly missed sharing the fate of Cleo Wright by boarding the train just ahead of the pack. Members of the mob followed him into the train and pounded on the door of the washroom, where a conductor had locked him to protect him, until the conductor persuaded them to leave.

The St. Louis NAACP has called upon Governor Forrest Donnell of Missouri to take immediate action. Recently a federal grand jury, investigating Cleo Wright's lynching, issued a statement in which they deplored the crime, but found no basis for federal prosecution, and returned no indictments. This statement was issued, although members of the lynching gang were walking the streets every day and are known to the entire populace.

McNutt and the FEPC: The question has been raised by the association as to the "friendly supervision" of War Manpower Commission chairman Paul V. McNutt over the Fair Employment Practice Committee.

"It is fantastic to have two agencies under one director, one of which permits and almost invites discrimination while the other is charged with the duty of opposing discrimination," the NAACP wrote to President Roosevelt August 19, when it again asked him to restore the FEPC to independent status.

The NAACP said it was gratified to note that the President had stated the Committee was not to be submerged, nor Executive Order 8802 repealed, but "you did not comment upon the disturbing circumstances that as a subsidiary of the War Manpower Commission, the Fair Employment Practice Committee will have to get its funds in the future from Congress." The NAACP again pointed out that the bitter attacks on the Committee by southern congressmen and Governors Dixon of Alabama and Talmadge of Georgia, following the Birmingham hearings, "are an ominous portent of the treatment which will be accorded to a budget for the work of the FEPC."

New Orleans Teachers' Suit: Beginning with the coming school year Negro teachers in New Orleans will get salary raises amounting to one-half the difference between their former salaries and those of white teachers. By September 1943 they will have full equalization.

These are the provisions in the decree, which was signed September 1, according to Thurgood Marshall, NAACP special counsel. The New Orleans teachers had previously turned down a proposal for equalization over a five year period.

CAROLYN M. DAVENPORT

Miss Davenport became Executive Secretary of the Philadelphia, Pa., Branch NAACP on September 1, 1942. She has been active in NAACP work for several years in Norristown and Philadelphia, and also served as State Youth Director. Born in Newberry, S. C., in 1916, she graduated with honors from Norristown (Pa.) high school in 1935. After studying at the Strayers Business School in Philadelphia, she was employed for several years by the Montgomery County (Pa.) Department of Public Assistance, and later secured a position at the Philadelphia Quartermaster Depot. She resigned this position to accept her present post

Red Cross Service Clubs: The NAACP has vigorously demanded to know if reports were true that jim-crow recreation centers would be set up in England by the American Red Cross.

"All of the service clubs and recreation centers established by the American Red Cross in England are for the use of all United States Service men including Negroes," Norman H. Davis, chairman of the American Red Cross told the NAACP on August 24.

The NAACP answered Davis stating, in effect, that that was all very well, but because of its experience it urged the Red Cross to be on constant guard against any semblance of discrimination.

Sworn Statements of Vote Denial: More than 50 sworn statements made by Negroes who, even though they had paid their poll tax to vote in the primary elections in the South, were refused permission to do so, have been personally presented to the United States Department of Justice in August, by Thurgood Marshall, special counsel, on behalf of the NAACP.

The Justice Department at the same time was requested to institute criminal prosecution under the U. S. Civil Rights statute on the ground that election officials who refused qualified Negroes the right to vote, violated this statute.

Dallas and Galveston, Texas, are most fully represented, with 13 affidavits coming from Galveston, six from Dallas. Several were also made from Houston, Texas; Mobile, Alabama; Little Rock, Arkansas, and several places in South Carolina.

This marks another step in the association's long fight against the Democratic "white primary" which bars Negroes from choosing the men who will represent them in the government.

Navy and Negro Doctors: The United States Navy's newest excuse for not giving Dr. Harold J. Franklin, of Jamaica, N. Y., a commission as a medical officer in the U. S. Naval Reserve, is that he is "not temperamentally suited for appointment as a commissioned officer", the NAACP revealed.

The information came in a letter to the association from Secretary of the Navy Frank Knox, dated August 28. This is the second refusal by the Navy to accept Dr. Franklin's application for a commission which the NAACP has protested.

"Does this mean," the NAACP asked the Navy Secretary, "that Dr. Franklin's persistence in attempting to enlist in the Navy of his country at a time when his government is begging for doctors for the Army and Navy, marks him as 'temperamentally' unsuited?"

The NAACP also pointed out that there is a possibility that doctors may be drafted because of the great need for them in the armed services. At that time, the association asserted, it is possible "that white doctors will arise in protest over what may fairly be called discrimination against them in the failure to use Negro doctors."

Appeal in Rape Case: An appeal from the death sentence for three colored soldiers convicted for rape in Alexandria, Louisiana, is being prepared by lawyers for the NAACP.

Formal notice of appeal was filed August 13, by lawyers who were appointed to defend the three soldiers in the civil court. At that time, after the first trial, the conviction, and the death sentence, the case was brought to the attention of the NAACP and parents of one of the men asked the association's aid in fighting the case further. The convicted men are Privates Richard Adams, a volunteer, of Columbus, Ohio, Walter Bordenave, New Orleans, Loui-

siana, and Lawrence Mitchell, Michigan.

The NAACP has forty days from the date of the conviction, August 11, to prepare the appeal. Thurgood Marshall, special counsel, and other lawyers, are awaiting the transcript of testimony of the first trial in order to proceed with the case.

"We do not know exactly what can be done until we see the transcript of testimony," Marshall said. "We do not know how strong or weak the record is. We know nothing about how much effort the court-appointed lawyers made to defend their clients or save points in the record on which a good appeal could be based, but we will do the best we can with what is handed to us."

Mobile Bus Controversy: Bus transit problems for Negroes in Mobile, Alabama have become so acute that a fight has been instituted by the NAACP against the attitude of the local bus company toward Negro passengers. A campaign is proposed in which all Negroes in the city will walk to work, walk to church and walk to shop, unless changes are made in the treatment of colored bus users. A mass meeting was held August 23, at the Metropolitan AME church, to protest the killing of Pvt. Henry Williams on a city bus. It was decided that further action be held up until a conference could be arranged with officials of the National City lines.

Bus officials are asked to see that all bus drivers are disarmed, that the law obtaining to the segregation of races on busses be impartially enforced and that Negro drivers be used on lines whose patronage is overwhelmingly colored.

At the present time the recommendations of the committee appointed to confer with bus officials have not been accepted by the bus management in their entirety.

Flyers in 1943: Negro pilots in training at the Tuskegee air base will not be fighting and flying for their country before June, 1943, Henry L. Stimson, Secretary of War, told the secretary of the association in a letter.

In the letter, dated September 1, Secretary Stimson said:

"At Tuskegee, Alabama, the Army Air Forces have a school engaged in training fighter pilots from the graduates of which a complete fighter group is in the process of formation. This school is being expanded and additional schools for the training of technicians are being established, so that not later than June 30, 1943, a complete fighter group with all necessary crew and base services will be ready for combat. As soon as this group is thoroughly trained and prepared for combat, it will be committed."

Mr. Stimson said that by the end of 1942 there would be 100,000 Negroes in the Army Air Forces. This total, however, will include technical specialists,

MRS. JOSEPH V. DUFFY
She led the Branch drive of the Toledo, Ohio, NAACP

administrative personnel, airdrome defense battalions, aviation squadrons for general work on air bases, quartermaster truck companies, medical detachments, etc.

In its letter to the War Department the NAACP had asked for a lifting of the quota system on Negro air cadets and their admission to all air training bases, pointing out that many young colored men were anxious to serve, but could not get in because of the quota.

Although the NAACP letter asked for the training of Negroes as bomber pilots on multi-engined aircraft, as bombardiers, and navigators, no reference to this type of training was made by Secretary Stimson in his reply. So far as is known, Negroes at present are being trained only as pilots of fast, single-seat fighter planes.

Negro Workers Barred: The NAACP wired President Roosevelt, September 10, urging him to see that qualified Negro laborers "are not barred from the opportunity to participate in this essential war work in Hawaii", because it is reported that Negro laborers are being barred from jobs in Hawaii which are now offered through the U. S. Employment Service and other services, by an order of the War Department.

Recruitment of workers, except Negroes, is going on now through the USES, an agent of the War Manpower Commission, whose director is Paul V. McNutt. The NAACP also wired McNutt stating that if it is true that Negroes are not being recruited, it is a negation of every democratic principle, a violation of Executive Order 8802, and a violation of the Four Freedoms for which we claim to be fighting.

Negro Ministers Beaten: Federal action is imperative, "to redress the beating of Baptist ministers Dr. J. C. Jackson, 76, Hartford, Connecticut, president of the New England Baptist conference and Rev. S. A. Young, Washington, D. C., on September 8, the NAACP told President Roosevelt.

The NAACP wire told how Dr. Jackson, a passenger on a Memphis-bound train, was struck in the face, breaking his eye-glasses and cutting his eyes and lips, because a white passenger objected to the minister's passing through the white coach on the way from the dining car to his seat. Rev. Young was also struck and his eyeglasses broken, for the same reason.

In part, the NAACP statement said:

"Those responsible for such attacks are destroying at a terrible rate the already low morale of 13 million American Negroes. In doing so they injure America's war effort and effectively aid the cause of the Axis. We submit that the situation is so grave that Federal action is imperative."

The association has offered legal assistance to the ministers.

Anti-poll Tax Petition: Only eight signatures now prevent the Geyer anti-poll tax bill from being brought to the floor of the House of Representatives, according to the NAACP Washington Bureau, which last Friday, September 11, polled more than 70 members of the House, by personal interview and telegram.

In addition, association officials in Baltimore, Md.; Philadelphia, Pa.; the New England region, Jersey City, N. J.; and Oklahoma City, Okla., received telegrams asking them to urge their Congressmen to sign.

Branch News

Connecticut: In a renewed effort to break down discrimination against Negroes in war industries, the Greenwich branch has begun to contact labor unions. The labor committee of the branch met Friday, August 21, and voted to send a delegate to the next meeting of the CIO City Council, in Stamford, September 3. Stamford members of the CIO were present at the meeting.

The Bridgeport branch had as the guest speaker, at their August 18 meeting, David Hedley, of New Haven, secretary of the Labor Non-Partisan League. Mr. Hedley spoke on "The Poll Tax" and the report of the 33 annual conference was discussed.

Missouri: The fall membership drive of the Mexico branch began October 1, with Leon Bradley chairman of the membership committee. E. P. Wrightstell is president of the branch, H. W. Jackson, vice-presi-

dent and J. W. Anderson, assistant secretary.

New York: The members of the Negro Women's Progressive Club voted to merge with the Elmira branch, at a meeting held Sunday, August 23 at the Douglas Memorial church.

The Jamaica branch sponsored a mass meeting, August 20, at the Allen AME church, which passed a resolution condemning the new Sperry Company plant on Long Island for discrimination against Negro workers. Twenty-five, of the approximately forty women who were refused jobs, told of their attempts to get work in the plant. Speakers at the meeting included Roy Wilkins, assistant secretary and Dr. John A. Singleton, president of the Jamaica branch; a representative of the Committee on Fair Employment Practice was also present. To date, six colored girls have been employed by Sperry, as a beginning.

An observer was sent by the Jamaica branch to the trial of a Negro rooming house owner, of Long Beach, who was accused of being boisterous. He was acquitted of the charge of operating a public nuisance. The branch is protesting to Mayor La Guardia the use of sign in one of the large lavatories at LaGuardia airport. Over two of the five toilets in the lavatory is a sign "For Porters Only". All of the porters are Negroes, who were told they could resign if they did not like the arrangement.

The Ossining branch has begun a survey of the man power of the colored population of their city with a view toward helping to place all available labor in some gainful employment. The branch is acting as a bureau through which prospective employers and employees may make contact.

A musical tea was held by the Peekskill branch, Sunday, August 23, at the home of Mrs. J. B. Ackson.

New Mexico: The Albuquerque branch closed one of its most successful membership drives with A. L. Mitchell and S. B. Allen, branch president, first and second, respectively, in gaining the largest number of memberships. At the close of the campaign, the membership drive committee was entertained by the Misses Kathryn and Marion Crissey, at their home.

Ohio: Under the chairmanship of Mrs. Joseph V. Duffy, the Toledo branch has just completed one of the most successful membership drives in the history of their branch. The goal of $1,000 was exceeded, with a total of 800 names placed on the roster. Prizes offered the division leader and the individual obtaining the most memberships were declined by Lillian Duffy, winner of both awards.

The Lima branch and the Lima Ministerial Assocational committee were cosponsors of an interracial mass meeting, held August 23. Means of intergrating Negroes more thoroughly into the defense industries, of the city and vicinity, were discussed.

Pennsylvania: The Bryn Mawr branch staged a protest meeting, August 20, against police brutality in their section. Speakers included O. B. Cobb, ex-president of the Haverford branch; Theodore Spaulding, president of the Philadelphia branch; Rev. Marshall L. Shepard, Harrisburg representative and Rev. M. M. Lewis, former pastor of an Ardmore, Pennsylvania church.

Rhode Island: The Newport branch held and open forum Sunday, September 13, in connection with their membership campaign. Mrs. Pearl Wallace was chairman of the program.

Youth Council News

Student Conference: The fourth annual student conference of the Association will be held at Clark university, Atlanta, Ga., October 30 through November 1. The theme of this year's meeting is "War and Post War Problems for Negro Youth." Panel discussions will be held on Post War Problems for Negro Youth; Negro Youth and the Franchise; Minority Strategy in War Time; Negro Youth and Civil Liberties; and Negro Youth and Jobs. Two radio roundtables are planned as well as a general social program. Outstanding speakers and leaders will address the opening and closing meetings and also speak before the panels.

New groups chartered: The following youth councils were chartered at the September meeting of the Board of Directors: East Liverpool-Wellsville, Ohio; Cheraw, S. C.; Pittsburgh, Pa.; Newark, N. J. These bring the total number of youth councils chartered during this year to 31.

BLACK GIRL, SHOUTING

Stomp my feet
An' clap my han's.
Angels comin'
To dese fair lan's.

Cut my lover
From dat tree!
Angels comin'
To set me free.

Glory, glory
To de Lamb.
Blessed Jesus,
Where's my man?

Black girl whirl
Your torn red dress.
Black girl hide
Your bitterness.

Black girl stretch
Your mouth so wide.
None will guess
The way he died

Turned your heart
To quivering mud
While your lover's
Soft red blood

Stained the scowling
Outraged tree.
Angels come
To cut him free!

—JAMES BALDWIN.

New Officers: Officers of the newly chartered Media, Pa. youth council include: Dorothy P. Moat, president; Hibberd Ritch, vice-president; Frances E. Moat, secretary; Clifford Gibbs, assistant secretary; John F. Edwards, acting treasurer; and Clarence Guy, advisor. The officers of the Cheraw, S. C. youth council are: C. C. Cole, president; Virginia M. Hammond, secretary; Lucille Davis, vice-president; Elaise James, assistant secretary; and Mamie Horn, treasurer. Newark, N. J. sends word that the officers of its newly chartered group include Viola Vaughn, president; Marilyn Williams, vice-president; Robertha Harris, secretary; Grace Josey, treasurer. The officers of the newly reorganized Monessen, Pa., youth council are: Mrs. Pauline Crabtree, president; Vivian Wheeler, vice-president; Marguerite Jones, secretary; and Gordon Warden, treasurer.

Membership increases: Increases in membership have been reported by the following youth groups: Montclair, N. J., 8; Lake Charles, La., 10; Willow Grove, Pa., 8; Newark, N. J., 29; Pittsburgh, Pa., 34; East Liverpool-Wellsville, Ohio, 44; Muskogee, Okla., 9; Houston, Texas, 25; Dallas, Texas, 25; Norristown, Pa., 4; Tulsa, Okla., 89; Needles, Calif., 25; Youngstown, Ohio, 36; Springfield, Mass., 12; Media, Pa., 25; Los Angeles, Calif., 28; Monessen, Pa., 22.

Detroit trip: The youth director will spend ten days in Detroit in order to stimulate our youth work in that area. In the past years the Detroit councils have been among our most active and militant groups and at one time there were eight youth councils functioning actively. In order to make for continued interest and to build even a larger youth organization it was thought that now was the most opportune time to make this concerted effort to expand our work in this region.

Red Caps Join CIO

The Third Biennial Convention of the United Transport Service Employees of America voted unanimously to accept the invitation of the Congress of Industrial Organizations to affiliate as an international union.

The convention went on record condemning the attack of Westbrook Pegler against the Negro press and the trade union movement.

Negro Farmers

Negro farmers are mobilizing their resources in an all-out effort to help attain the food-for-freedom goals. Covering a wide range of activities from

collecting scrap metal to building brooders and attending Victory Garden schools, Negro farmers are gearing their production to meet the needs of our fighting men, our defense workers and our allies.

Shipyard Occupations

After months of complaint that the southern Negroes were not being trained to meet the shortage of workers in shipbuilding, the regional Labor Supply Committee covering southeastern states has called on the educational authorities to set up training courses for colored workers in "all major shipyard occupations."

This action took place in Birmingham, Alabama, where the Labor Supply Committee met. The Labor Supply Committee is composed of government representatives connected with war production and the United States Employment Office.

Negroes Benefit From Government Housing

Four years after the launching of the United States Housing Authority program, approximately 113,000 Negroes are living in USHA-aided urban projects, Dr. Frank S. Horne, acting special assistant to the Administrator, pointed out in a recent report. The USHA since has been consolidated into the National Housing Authority.

Summarizing participation by Negroes in the USHA program during its first four years, the report indicates that (1) 31,600 Negro families, comprising approximately 113,000 persons, are now living in 137 projects developed by the USHA, (2) approximately 22,400 additional Negro families will be rehoused in 131 other urban projects which have already received presidential approval, (3) more than 80 USHA-aided projects now employ some 300 Negro men and women on their management staffs, and (4) Negro building trades workers, skilled, semi-skilled and unskilled have earned more than $15,000,000 in wages in the construction of low-rent and defense housing projects developed under the supervision of the United States Housing Authority.

Schomburg Collection

The Schomburg Collection of Negro Literature of the New York Public Library is now in a new building large enough to accommodate the enormous and rapidly growing stock of books, documents and pictures relating to the Negro.

The collection, made by the late Arthur A. Schomburg and presented to the public library in 1926 by the Carnegie Corporation, now includes nearly 10,000 books, 3,000 manuscripts, 2,000 prints, paintings and sculpture by Negro artists, and several thousand clippings and pamphlets. The treasures of the collection represent every aspect of Negro history and culture: grammars of African languages, the uncut galleys of *Native Son*, the manuscript letters of Toussaint Louverture, a complete set of leaflets addressed to the Negro in the last presidential election.

Appointed as head librarian of this newest and most modern branch library is Mrs. Dorothy Robinson Homer, a graduate of Howard university and the Columbia University School of Library Science. Mrs. Homer has been on the staff of the public library since 1932 and she succeeds Miss Ernestine Rose, with whom she worked in helping to build a community-wide book service to the people of Harlem and to students of Negro history and culture from every part of the world.

The library, in its entirety, contains some 40,000 volumes, and had at the time of opening, more than 5,000 card holders.

Heads Ohio Federation

Jane Edna Hunter, founder and executive secretary of the Phyllis Wheatley Association of Cleveland, was elected state president of the Ohio Federation of Colored Women's Clubs, at the biennial convention of the Federation, held in Columbus, Ohio.

African Trade Unions Win Collective Bargaining

The Ministry of Labor of the Union of South Africa has extended the right of collective bargaining, through the recognition of African Trade Unions, to several million native Africans. Government recognition of the trade unions was formerly a right restricted to white workers, and the efforts of African organizations, led by the African National Congress, comprising labor, women's church and athletic groups, helped to achieve the victory.

Churches and Jim Crow

The executive committee of the Federal Council of Churches has urged churches to set their own houses in order in the matter of race discrimination. In the message, which was directed to the members of the 24 national denominations which comprise the Federal Council, it was declared that the achievement of the Christian ideal of democracy in our nation falls short because of the lack of clearer demonstration in our churches.

Letters to the Editor

Supreme Liberty Life Insurance Company
Home Office: 3501 South Parkway
Chicago, Ill.

July 23, 1942

My dear Mr. Wilkins:

We were greatly surprised on reading the article by Mr. William Pickens in the July Crisis entitled "The Democracy of War Savings" to find no mention whatever of the participation of our Company in this national effort. We have made regular reports to the Treasury Department setting forth our activity in this loyalty effort and Mr. Pickens himself, in addition to recourse which he must have had to the records, has visited our offices a number of times since the inception of his work and has had conferences with officers of our Company. Some one has done our work an injustice by this omission.

Our records show an investment in Government Bonds of $200,150.00—total number of salaried employees participating in the pay roll deduction plan 355 and total pay roll deductions since March $5251.25.

We do not wish to be placed in an adverse light by keeping silent in this matter and we therefore request some remedial statement.

Very truly yours,
T. K. Gibson
Treasurer

TKG:c

TREASURY DEPARTMENT
Washington

August 10, 1942

Dear Editor:

Thanks for your sending me copy of Mr. T. K. Gibson's letter stating that the Supreme Liberty Life Insurance Company had also bought more than two hundred thousand dollars worth of War Savings Bonds, and that they were omitted from our list published in the July Crisis. I notice that Mr. Gibson says "government bonds" but I am sure he means War Savings Bonds, inasmuch as we are not trying to make a list of other series of government bonds.

I am assuming that Mr. Gibson's statement is correct and that he means War Savings Bonds.

I am sending this to you hastily so that it can get into your next issue. Neither my secretary nor I remember receiving any information directly about this company's purchase of bonds. Our list published in July was not supposed to be complete, but it was the best knowledge we had in our section files at the time. I trust this statement will explain the situation both to you and to the officers of the Supreme Liberty Life Insurance Company.

I am sending Mr. Gibson a copy of this letter.

Very truly yours,
William Pickens, Chief
Negro Organizations Division
War Saving Staff

FAR EASTERN CRISIS

The Rand School of Social Science, 7 E. 15th Street, N.Y.C., announces a series of ten lectures under the general head of "Asia In Upheaval" by Harry Paxton Howard, author of "Americans in Concentration Camps" in the September *Crisis*. Mr. Howard lived in Japan and China for 24 years as teacher and editor. The series will cost $4; single lectures 50 cents. The series begins Oct. 5.

Bahia of the Blacks

(*Continued from page* 318)

United States, and if viewed superficially the racial patterns in Bahia and the United States seem the same. "The differences, however, are profound. Whereas in the United States the rise of the Negro and of the mixed-blood has been principally within the limits of the Negro world, in Brazil the rise has been with reference to the total community; that is, the Negro in Bahia not only competes freely with all others of his own color but can and does compete freely with all aspirants to the same class; and, if he has ability and gives evidence of definite personal worth, he will be accepted for what he is as an individual, and his racial antecedents will, at least to a considerable degree, be overlooked."

The class nature of Bahian society, and the willingness of the whites to accept successful Negroes into their own group, is clearly shown in the Bahian saying: "A rich Negro is a white man, and a poor white man is a Negro." That many successful Bahianos with obvious negroid physical characteristics are accepted as white is attested by that other Brazilian saying: "Who isn't a Negro is a white man." It is significant, too, that in the original Portuguese the verb is *escapa,* escapes; he who escapes from being a Negro is white. Contrast this Brazilian attitude with the famous American "one-drop theory"; that is, that one drop of "black blood" makes a white man a "black man." In Bahia, and Brazil, if a man is successful his one drop of black blood is ignored; in the United States we hunt it out.

Therefore, the Bahian and Brazilian definition of a white man (*branco*) must differ radically from the American conception of what makes a white man. To the Brazilian, *Negro* is largely a visual definition—a man is as white as he looks. The incidence of color makes him *branco* or *preto,* not whether his great-grand mother or grand father had African blood. In America we lump all citizens of African descent, irrespective of pigmentation, together and dub them "Negroes."

After analyzing for probable ethnic origin the first five hundred individuals classified by the *Gabinete de Identificação* (Bureau of Identification) of Bahia in 1937 as white, Dr. Pierson reaches the following conclusions: that 68% are probably white; 19% are mulattoes; 7.8% are Indian-white mixed-bloods; and 5.2% Indian-white-Negro-mixed. "It is clear that many individuals are considered white at Bahia who not only have Negro ancestors but whose physical characteristics definitely attest this fact." In reality, there are only a few families in Bahia of "undiluted European origin" so widespread is the dispersion of African blood. Paradoxically, however, the term "Negro" is rarely heard in Bahia. To the Bahianos it is a "harsh, even offensive, term"—*palavra pesada.* Because its actual meaning is "African," i.e., a "foreigner." It implies slave status and hence calls up unpleasant memories. It is a term somewhat similar to "Wop," "Dago," etc. Yet *meu negro* ("my Negro"), with the variant *meu nego* and the diminutive *meu negrinho,* spoken in soft tones, is a frequent term of endearment used between whites, especially between lovers. Incidentally, *negro* and *negra* are used in much the same manner in some parts of Spanish America. Even *mulato* is coming to have a somewhat unpleasant connotation. The Bahianos much prefer *moreno,* brown. "Quite significantly, the *morena* is the 'ideal type' of Bahian femininity." It might be remarked here that the Haitian elite evinces the same prejudice against the term *nègre* (Negro), and also *mulâtre*: they prefer *jaune* (yellow) and *brun* (brown). No attempt is made in Bahia to dignify the term "Negro" as among us. Nor is it written with a capital "N."

Official statistics in Bahia take cognizance only of *brancos* (whites), *pretos* (blacks), and *pardos* (browns), but the people themselves have many terms for the description of the various skin colors. A light mixed-blood might be described as "well sandpapered," or a very dark Negro boy as "nails," or a very black man as "black black." It might be said of a person who shows slight traces of Negro ancestry that he "has a finger in the kitchen," and so on. In Bahia, as in Puerto Rico, hair texture is more important in classifying a given individual than skin color. That is, an individual with Negro physical characteristics, but straight hair, would be classified as "whiter" than an individual with a lighter complexion but kinkier hair. *Carapinha* or *cabello pixaim* (kinky hair) seems as much an inconvenience in Bahia as in America. Apparently some Bahianos go in for *cabellos espixados* (straightened hair), if we are to believe the advertisements which frequently appear in the newspapers: "Kinky hair unkinked!" As in the United States darker mothers want lighter children. One black mother exhibited her light child proudly with the expression: "I am cleansing my race," i.e., making it "whiter." In America the common expression is "improving the race"; in Puerto Rico, *adelantar la raza* ("advancing the race"). Darker women are eager to marry lighter men; and dark men, lighter women. "Successful males here, as in Haiti and the United States, generally seek to insure further their status and that of their children by marrying lighter-colored women. A common expression in this connection is: 'I don't want to go back to Africa.'" Compare this with the Aframerican expression: "I'm not dealing in coal."

Intermarriage in Bahia

There is much intermarriage in Bahia, and they "cross race lines more often than class lines." "That is, that marriages between individuals from different occupational and income levels within each racial group are less frequent than marriages between members of the different racial groups in the same class." In very simple language, this means that a poor white is much more likely to marry a poor Negro than a rich white, or that a rich mulatto or Negro is much more likely to marry a rich white or mulatto than a poor Negro or mulatto. On the other hand, an upper-class Bahian *branco* would no more think of giving his daughter's hand in marriage to a *preto* than would a Virginia-FFV; but the objections of the *branco* and the FFV would be on different grounds, all other things being equal; the *branco* would object on the grounds of class—"The Negro ordinarily lacks class"; the FFV solely on the ground of race. Black blood in Bahia is an undeniable handicap to marriage into the upper class, but it is not, as in the United States, an absolute bar. Wealth, education, intelligence, and charm can in Bahia break down the bars for, if not a *preto,* a mulatto or *pardo.* Interracial marriages in Bahia are seldom a subject for conversation, and a Kipp Rhinelander case is unthinkable. If Alice Jones had been born with class in Bahia, she would have been either a *branca* or a *branca da Bahia,* anyway. Bahianos make a distinction, for purposes of marriage, between those individuals who are "noticeably negroid" and those who are almost white, who have only *um pouco da raca.* An upper class white woman in Bahia once remarked that if one drew too close a line between the whites and the near-whites that "there wouldn't be many left to choose among."

Since light mulattoes can, and do, marry into the upper class one finds light mulattoes, and occasionally dark ones, moving in the most exclusive social circles. One of Bahia's most exclusive clubs, membership in which is a definite indication of advanced social status, has so far admitted no blacks, although a few dark mulattoes and several *brancos da Bahia* "are regularly and honored members." Try, if you can, imagining an exclusive New York club admitting a known Negro, even a "voluntary" Negro if known as such, to membership. At a tea dance given for President

Vargas in Bahia's most exclusive club, and attended by the most distinguished citizens and families of the city, twenty-eight individuals of the six hundred present were noticeably negroid, six of whom were dark mulattoes. Three officers of the medical association of Bahia are mulattoes. And mulattoes and *brancos de Bahia* are usually to be found attending most of the exclusive social affairs given in the city. No blacks are seen, however; and most of the mulattoes are very light. Even during slavery a few mixed-bloods were accepted socially in the best circles of Rio de Janeiro. Dom Pedro II elevated one prominent mixed-blood to the nobility, who was afterwards known familiarly as "Baron Chocolate." The mixed-blood Barão de Cotegipe was also a prominent figure under the Empire.

Racial Prejudice

Is there, then, any race prejudice in Bahia? The answer is yes and no. No, if by "race prejudice" we mean the same sort of ethnic hate that is found in the United States. Yes, if we mean primarily a class prejudice. Classes and races tend in Bahia to coincide, but because of the mobile nature of Brazilian society a Negro can escape his lower-class status and be accepted by the upper-class whites as an equal. Dr. Pierson says that race prejudice in Brazil "is the kind of prejudice which exists *inside* the ranks of the Negro in the United States, the amount and intensity of which is actually very great." In Bahia there is no industrial, nor legal spatial, or political segregation. Brazil has never had a lynching, and attacks by colored men upon white women are unknown. Jim crow cars, Negro schools, interracial committees, and strictly Negro up-lift organizations are also unknown. There is no need for them. Even "passing" has no point. There is no "marginal man" and very little race consciousness as among the Negroes in America. There is some prejudice in Rio de Janeiro, and a modification in São Paulo, and the southern states, of the typical Brazilian attitude toward men or color. The southern states of Brazil are the ones with the heaviest European immigration. But even in these states the prejudice is not of the degree and kind so common in the United States. Brazil's racial policy, formed during the colonial period, has always been informal.

The Portuguese settlers of Brazil had had extended contact with the darker races in Asia, Africa, and even in Portugal itself. For five hundred years Portugal was under the domination of the swarthy Moors, a people with a culture superior to that of the Portuguese. Men of dark hue, therefore, had for centuries been men of prestige in Portugal and were much sought after in marriage by Portuguese women. Scarcity of European women was another important factor, for it led the early settlers to mate freely with the *cunhaes* (native Indian women), and later with the Negroes. Even the Catholic Church lent its sanction to this interracial crossing, since there was no prejudice against concubinage. Manumission became a habit from the first. Public opinion forced a master to manumit a slave who had the price of his freedom, and later the requirement was made legally binding by law.

Many slaves were freed by their fathers "at the baptismal font"; Negro women who had reared ten children were automatically free; some were given their freedom upon agreeing to serve in the Paraguayan war; thousands were freed by will; and in 1871 the "so-called 'law of Rio Branco' freed offspring of slaves born subsequent to its adoption." Complete freedom was not achieved through a civil war, but was the culmination of a progressively increasing popular sentiment against the institution. A "Reconstruction" Brazil never knew. Consequently the Brazilian Negro entered freedom without the accumulated historical hatreds of the races in America. On the whole, slavery seems to have been somewhat milder in Brazil than in the rest of the Americas. Master and slave shared a common life on an intimate and personal basis. One rarely found a slave child who had not been reared by a Negro *ama* (nurse), or a white boy who did not have for companion and playmate his little Negro slave of his own age and sex, *o muleque*. It is this still persistent informal racial policy which differentiates Brazilian racial practice and theory from racial practice and theory in the United States. The Portuguese had a tendency to absorb ethnic minorities, and this tendency is still persistent in Brazilian society. "We Brazilians are becoming one people"; this is the informal racial policy underlying and giving consistency to the mores.

Apologists of Aryanism

It is also significant that in Brazil discussions of Negro inferiority are largely academic. This is shown by the fact that what Gilberto Freyre (*Sobrados e Mucambos* — "Mansions and Hovels," p. 372) calls the "apologists of Aryanism" are, in Brazil, men of mixed blood: Sylvio Romero, Oliveira Vianna, and Jorge de Lima. But the great advocates of Negro equality are white: Arthur Ramos, Gilberto Freyre and several others.

Books on the "race problem" in the American style are unknown, whether written by whites or blacks; and the few colored intellectuals who write about the Negro are interested in the *Africano*, "in his customs and traditions, and especially in those survivals of African culture still extant among descendants of imported slaves." Two samples of this type of writing are Edison Carneiro's *Religiões Negras* and Souza Carneiro's *Mitos Africanos no Brasil*, "Negro Religions" and "African Myths in Brazil" respectively. Many African cultural survivals, traditions, and customs are found in Bahia among the less assimilated blacks. Many of these blacks still maintain contact with Africa, many still speak fluently their native tongues, and some of them go on visits to the African West Coast. When an *Africano* becomes assimilated to European culture, he is likely to become ashamed of his African traditions and customs. The last African cultural element to disappear at Bahia was the *candomblé*, the Afro-Brazilian fetish cult. Dr. Pierson devotes a whole chapter to this religion.

Dr. Pierson, who is professor of Sociology in the Escola Livre de Sociologia e Politica da São Paulo, has written a searching, illuminating study, not only of the Negro in Bahia, but of the Negro in Brazil, since, "in a general way, the racial situation at Bahia" is typical of all Brazil. His book is divided into six sections—"The Setting," "Slavery," "Miscegenation," "Race and Social Status," "The African Heritage," and the "The Bahian Racial Situation" —followed by "Appendixes" and a "Selected Bibliography." The book has indexes to names and subjects. Appendixes A and B are interesting: the first gives "An Autobiographical Sketch of a Colored Citizen" and the second a list of "Common Sayings Regarding the Negro." These sayings will be very familiar to most American Negroes; for example, "Negroes aren't born; they just appear," "Negroes don't take a bath; they just wet themselves," "The Negro was born just to be a lackey of the whites." I wish to recommend to the reader the three Bahian novels of Jorge Amado, called the "Hemingway of Brazil," *Cacau*, Rio, 1933, which may also be secured in the Spanish version of Hector F. Miri as *Cacao* (Coleccion Claridad, Buenos Aires), *Jubiabá*, Rio, 1935, which may also be secured in the Spanish version of Raul Navarro (Ediciones Iman, Buenos Aires), and *Suor*, 2nd. ed., Rio, 1936.

It might be pointed out by way of conclusion that the Negro in the former slave-holding countries of the Americas occupies approximately the same low

(*Continued on page* 331)

ROBERT EDW. MONROE LEE
This bouncing six-month-old is the grandson of J. Monroe Henderson of Chicago, Ill., one of the most successful CRISIS *agents for many years*

Bahia of the Blacks

economic and social status. This is the result of the historic accident of slavery. Even where there is relatively little race prejudice against the Negro his educational and economic handicaps make it difficult for him to rise. In the countries of Latin culture light mulattoes, *mestiços,* and *mambises,* when they are successful, are incorporated into the white race. This is done to a lesser degree in the British West Indies, and not at all in the United States. When it happens in America it is "passing" and the individual loses his identity as a Negro. The Portuguese seem to have had much more color blindness than either the Spaniards or the French. Neither Brazil nor the mother country ever had a "Black Code" like the French, nor laws against intermarriage like the Spaniards, nor laws condemning even free Negroes and mulattoes to work in the mines. It also seems that the country whose racial problem mostly closely parallels that of Brazil is Cuba. Most Cubans are *mambises*—Negro-mulatto—and the tendency there is to classify very light mulattoes as white. A Spanish New World saying used to have it this way: "Who doesn't have a bit of Inga[Indian], has a bit of Mandinga[Negro]". It is also significant that in Latin America people of Negro blood are more numerous than the pure whites, and that the "zone of Negro influence," as Dr. Ramos calls it, extends from Virginia down through the South, parts of Central America, throughout the Caribbean, and down the Brazilian littoral as far south as the state of São Paulo.

Five Times A "First"

(*Continued from page* 317)

Thursday afternoon and on Sunday night he had one Negro and four white members of the gang in the clink, and Holstein was back home wiping the sweat off his brow. Conviction followed.

A lot of damage was done that March in 1935 when Harlemites gave vent to something or other. Police records call it a disorder but everybody else calls it a riot. Whatever it was, it might have been worse had not the new lieutenant produced Lino Riviera, the youth alleged to have been slain by a 5 and 10 cent store manager in 125th Street over a bit of petty thievery. Battle also advised shop owners to close up and go home, and did much to assuage the anger of the crowds.

His Parole Work

Commissioner Battle has not been one content to sit and let someone else take the responsibility for helping the rest of the race along. Indeed, he was one of the founders of the Harlem Children's Camp Fund which each year sends about 600 Negro and white youngsters to camp. For the past two decades he has been digging into his jeans to put on a free show and dinner every Thanksgiving Day for the poor children of the area, irrespective of color.

He's on the executive board of the Harlem Big Brothers as well as the board of managers of the local Y.M.C.A. He is affiliated with the N.A.A.C.P. and the Urban League, and attends Mother A. M. E. Zion Church. It's hard to say how he finds time for the Odd Fellows, Mystic Shriners, Knight Templars, Elks and all line organizations of the Police Department, but he does. In addition, he crams in a little hunting, a little deep-sea fishing and a little bridge. Currently the Mayor has him on every citizens committee mentionable that has anything to do with the war effort, and he plugs away diligently.

Down at his office in the new $18,000,000 Criminal Courts Building the Commissioner weighs the appeals of young boys and girls, men and women seeking parole from city institutions of correction. Contrary to popular thought, he does not concern himself alone with the cases of Negroes, although his judgment in such matters is generally welcomed by whichever of the other two commissioners might be handling the case of a Negro. After all, he has beat the pavements of Harlem for many a year and knows many of its people, criminal and otherwise.

In the year that he has served, visiting the nine institutions under the city's jurisdiction, hearing pleas, advising, counseling, always trying to help, Commissioner Battle has developed a more rounded feeling toward and about crime and punishment. As he put it the other day:

"The punishment should fit the criminal and not the crime. Two individuals might commit the same crime but such circumstances as background, motive, record and personality would readily support the disposition to grant dissimilar punishment or sentences of unequal duration. Our function here is to assist in the rehabilitation of those who have, in varying degrees, outraged society. This could not be done justly without duly considering those very essential factors which establish the odds for or against an offender's rehabilitation."

And so, as the New York Times editorially concluded that September morn: "The important fact about him, however, is not his race or his creed, but his recognized worth as a public servant and a citizen." New York agrees.

Lunching at the Ritzmore

(*Continued from page* 315)

Finally, two waiters timidly advanced toward the tables and took their orders. Menus were passed about. "You order first," the student said to the Negro. However, as the menus were composed mostly of French words, the Negro could not identify anything but apple pie. So he ordered apple pie.

"I'll take apple pie, too," the student said; and the drifter muttered, "Make mine the same."

Every one ordered apple pie.

One of the fellows standing in the doorway called back to those in the lobby who could not see,

"They served him."

"Did they serve him?"

"Yeah, they served him."

"What did they serve him?"

"Apple pie."

And it was thus proved by the gentlemen of Pershing Square that no discrimination exists in the beautiful city of Los Angeles. However, it so happened that the drifter was without funds, and the student found himself in the peculiar situation of having to pay off a bet which he had won.

I Meet The Mahatma

(*Continued from page* 313)

ic wastage. But Gandhi was against slaughtering these useless animals even though it meant putting a few million rupees in the pockets of India's impoverished peasantry. Then followed a

discussion on the ethics and economics of India's hides, skins and leather-industry with which I was very familiar, having written a monograph on it. The discussion naturally led to the downtrodden labor in that particular industry—the problem of ameliorating the condition of India's untouchables, a problem not only dear to Gandhi's heart but which has engaged his serious attention for the last decade. The *Ashram* was doing excellent work in this direction for there was a modern tannery for the villagers in the neighboring rural areas to visit and copy. Gandhi suggested that I should see what they have been doing in that direction.

Non-Violence vs Aggression

I was eagerly awaiting to ask him the question that I had been waiting to ask him for a long time. It was about my doubt in the efficacy of Non-violence in a world full of aggression.

"Do you think Non-violence will work with Hitler were he to invade India?"

He thought for a minute and unhesitatingly came out: "Of course yes, though I don't see why Hitler should want to invade India".

I told him that almost everything is fair in modern wars. "But we know he doesn't need any provocation to invade any country, especially if it is of military advantage to him". Gandhi was not sure.

"But if he should—hypothetically I mean—I am sure his mechanized military forces will defeat our ill equipped little army. What then?" I asked.

"That is exactly the point", retorted Gandhi, "Either we should have the most powerful army, navy and air corps or be completely disarmed and I prefer the latter."

"Were the Nazi planes to bomb Bombay how will our defenselessness help us?"

"There will be no sense in the Nazis bombing Bombay when there is no military resistance at all."

"Then the enemies can walk in even without fighting as though they were welcome visitors and then they can take over the entire administration". I pointed out the possibility.

"When it comes to that we can non-cooperate on all fronts till the enemy is forced to leave our shores" was Gandhi's rejoinder.

"Suppose he forces cooperation at the end of the bayonet. . ."

"Then we must rather die resisting the enemy non-violently than yield an inch to the aggressor" was Gandhi's simple solution.

This was in 1940 and it may be recalled that Gandhi at the very beginning of the war wrote to Adolf Hitler appealing to him to desist from throwing Europe into a bloody holocaust. We have no reasons to doubt Hitler's receipt of the letter but he never acknowledged it. He must have thought Gandhi to be terribly simple minded or horribly naive.

Seeing me still skeptical about the potency of the non-violent technique before an enemy who glorifies war as a necessary human institution, Gandhi gave a final piece of advice. He wanted me and other students in India not to waste our time and talents questioning and criticising Non-violence like myriad Doubting Thomases, but to contribute our constructive thought to make Non-violent Non-cooperation the most formidable weapon in human armoury, not only to resist aggression but also to fight for lost freedom.

"I hope you spend fruitful years in America" he almost concluded, glancing at a little dollar watch that was silently ticking away time on a nearby pile of latest books.

"Don't you ever want to visit the United States, Gandhiji?" I asked with-

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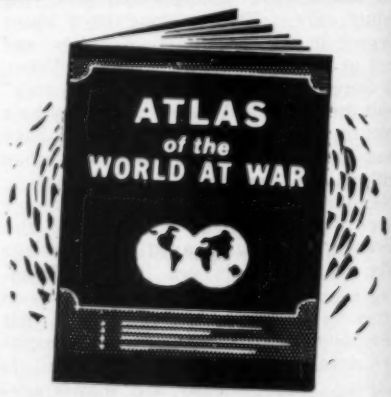

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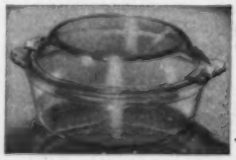

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out concealing my boyish pleasure of how happy I was at the prospect of leaving for America.

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The hour was up and the Mahatma was overkind to me in sacrificing his morning writing time and talking to me. But soon he would have to go to one of those rare massage baths of his, the only relaxation he permits himself. I had one more question before I bade him adieu.

"Can I have a message to the American people?"

Gandhi laughed. "The American people, why the whole world knows my message. It is Non-violence and to make wars an ugly memory. But the American people don't believe in it. But of course I love the American people as I love all the people".

When I bade him adieu and rose up, I almost forgot the drab and dreary little hut minus all modern conveniences like running water and electricity. Even the telephone, the only link between this rural retreat and the outside world, is not quite located in the Mahatma's hut. As I walked out of the wooden doorway I caught a glimpse of a little wooden-framed picture on the mud wall. I expected it to be the Buddha in one of his Nirvanic poses of sublime tranquility. But in fact it was an old painting of Jesus Christ with a halo round His

(*Continued on page* 334)

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College and School News

(*Continued from page 309*)

versity is adding a course in camouflage by Carlo Bocciarelli, instructor in art.

Miss Henrietta Herod, professor of English at **Spelman College** has been awarded the degree of doctor of philosophy by the University of Chicago. A native of Indianapolis, Ind., she received her A.B. from Butler University, her M.A. from Radcliffe College, and engaged in additional study at Western Reserve University.

Roy LaGronne, sophomore in the mechanical department at **Tuskegee Institute**, specializing in interior decorating, has illustrated the forthcoming book *John Henry* by Dr. James Cloyd Bowman, LaGronne comes from Pine Bluff, Ark.

I Meet the Mahatma

(*Continued from page 333*)

head looking compassionately at the Mahatma.

Walking out on the campus, confused and shaken in my conviction on the need for armed resistance against Hitler, I had quite forgotten that I had to travel four miles in a jolting horse-carriage and another few hundred miles on a parody of a railroad train to catch my boat for Japan en route to San Francisco.

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